A Helpe vnto Deuotion:

Containing
Certain Moulds or Forms of Prayer, fitted to seueral occasions; *and penned for the furtherance of those, who haue more desire then skill, to poure out their soules by petition vnto GOD.*

BY SAM. HIERON.

The fourth Edition.

PHIL. 4. VER. 6.
In all things let your requests be shewed vnto God, in Prayer and supplication, with giuing of thanks.

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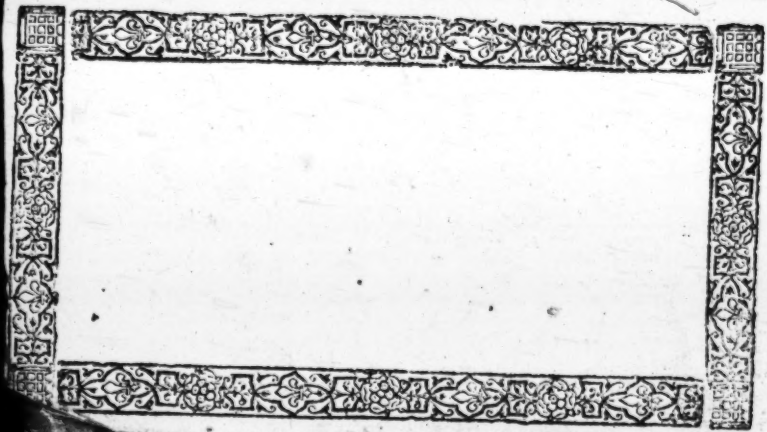
Hieron, S.



TO THE RIGHT VVorshipfull, the Ladie MARY STRODE, of Newingham in Deuon.

(***)

MAdam, if I should vndertake a discourse of the worth and excellencie of Prayer, it would be much harder for me to keepe measure, then to be furnished vvith matter. How it is commanded by God, and commended by the frequent practice of all the faithfull, there is no man reading the Scripture can

be ignorant: and what ſweetnes it brings to the Soule and Conſcience, by having ſuch a continual entercourſe & communion with the Lord, I hope your Ladiſhip can witnes from your own experience. This is all I will ſay on the behalfe of prayer, that as it is one of Gods titles of honour to be ſtiled, The hearer of praiers (*Pſal.* 65. 2.) *ſo to call upon the name of the Lord, is put for the whole dutie, & as it were the life and ſubſtance of a Chriſtian* (1. *Cor.* 1. 2. 2. *Ti.* 2. 19). *Prayer is that which ſeaſoneth all other ſeruices which we offer vnto God, it is an argument of a mans effectuall profiting by other exerciſes of godlines, it is a thing which the perſecuters of*

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the Saints, when they violently cause all publick acts of worshipping God to be intermitted, cannot abbridge vntill life it selfe bee extinguished. Much talking there is of Prayer in the world: but if, setting aside mens lip-deuotion, inquirie bee made into them, vvhat apprehension they haue of their owne wants, what conceit of the Maiesty & presence of God, what knowledge and vnderstanding of his promises, vvhat care (when they come to pray) to vvatch ouer their owne straggling thoughts, & to tie their hearts to that businesse of deuotion, we shall find such an vniuersall scarcitie of these things that it may be safely affirmed, that albeit there bee

many kneelers and speakers, and repeaters of words, yet there are few true petitioners vnto God. Now among those fewe which make conscience to perform this dutie as they ought, I haue obserued a great defect: namelie, that for want of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of godlinesse, and of vnfeined sense and distinct conceiuing of their owne personall necessities, they are not able to bee their owne messengers, nor to do their owne errand, in presenting the sacrifice of praier before the Lord. They would pray vvith their families, but they knowe not how; they haue a willingnesse vpon other occasions to become

come ſisters vnto God, but they cannot deuiſe which way to beginne. To helpe theſe, I haue lately taken a little paines: not with an intent to bind their deuotions to my words, (for who am I, that I ſhould take vpõ me to limit the motions of another mans heart to a form of my deuiſing?) neither yet to cheriſh any in this their inſufficiency to deliuer their own apprehenſions and particular caſes vnto God: but that by ſeeing the order and courſe of Prayer, and by acquainting thẽſelues with words and formes of ſpeech agreeing to the nature of ſuch an exerciſe, they may at laſt, like little children, who by creeping, and by the leading of others, learne

to goe, bee able to performe this holy duty with contentment to themselues, & with comfort also to others vpon occasion.

Hauing ended this little labour, I emboldned my selfe to offer it to your Ladiship: not so much for your owne neede (who I hope are able with Hannah, out of the aboundance *of inwarde feeling, to* poure out your Soule before the Lord, 1. Samuel 1. 15. 16.) *but as a pledge of my loue, and as a witnesse of my thankefulnesse vnto God for his graces in you. And so leauing this Manuell vvith you, as a memoriall of that respect vvhich your Ladiship may many waies challenge from mee, I pray God in Christ to keep you by*

by his mightie power, through faith, vnto ſaluation.

Modbury, the tenth of October, 1608.

Your Ladiſhips in all Chriſtian dutie,

SAM. HIERON.

To the Christian READER.

I Am not ignorant (good Reader) that set forms of Prayer are very distastful vnto many: They are adiudged to be a kind of confining and limiting of Gods Spirit. And some which doe allowe them a lawefull vse in the Congregation, doe yet not so well approoue them for priuate purposes. For mine owne part, as I fauour neither their fondnesse, who scarce account it praying, vnlesse it be by a booke; nor their carelesnesse, who labour not to attaine to an abilitie of commending their personall occasi-

occaſions (euen in vvordes of their ovvne conceiuing) vnto God: ſo I could neuer ſee good reaſon, vvhy platforms of direction for thoſe, who are yet but beginners in this ſpirituall exerciſe of Prayer, ſhould bee thought anie waie inconuenient or needleſſe amongſt Chriſtians. There is a great deale more art in the cariage of a ſute to bee put vp vnto God (eſpecially when a man is to be the mouth of others, as in a family, or in viſiting the ſick, or the like occaſion) then euery one, though perhaps hee haue ſome good feeling and vnderſtanding in Religion, can at the firſt attaine

vnto

vnto. Neither is it (as is pretended) anie straightning or bounding of Gods Spirit; but a meanes rather of quickening and stirring vp of the spirit of him that prayeth, when hee shall see the necessitie of bemoning some corruptions, or of craving some graces, or of giuing thankes for some blessings receiued, vvhich himselfe did not so much as thinke vpon before. Besides, that he may, according as his spirituall feeling shall increase, enlarge anie particular request, if it be not so full to his present case; or insert his owne more personall concernements, which hee, who went about onely to giue him some

ſome generall directions, was not able to coniecture.

And touching that which I doe heere offer to the world, I profeſſe ſincerely, that in my firſt vndertaking it, I had no meaning to take vpon me to ſet downe lawes for other mens deuotions, or to preſcribe anie man in his particular occaſions of going to the Lord, to ſpeake ſo or ſo and no otherwiſe, as though I would reduce all ſupplications to be put vp into the high Court of Heauen, vnto a proportion, and ſcantling of my conceiuing: Hee ſhall wrong mee very much, whoſoeuer ſhall ſo imagine. Onely this was it I intended and thought:

I ſawe the ignorance of that place, vvhere I liued. I had often and earneſtly commended Praier. I had many times, with the beſt reaſons I could perſwaded the vſe of it in priuat families. I perceiued withall in ſome, a better inclination to it, then power to perform it. Hereupon, I thought with my ſelfe, that as familiar Catechiſmes, and plain Treatiſes haue their vſe, being ioined to the publique miniſtry, to bring thoſe, which are yet but babes in Chriſt (1. Cor. 3. 1.) vnto knowledge; ſo alſo ſome help in this kind might be good, to beget feeling, and to bee a guide to thoſe which haue as yet but ſtammering and

and liſping tongues, vntill they ſhall bee able, hauing tongues as fined ſiluer (Prou. 10. 20) plainly and diſtinctly to ſpeake the language of *Canaan* (Eſay 19 18). For this cauſe I gaue my booke no greater title then *A Helpe to Deuotion*, becauſe I would not be miſtaken, or thought to intend anie thing elſe, but onely to further their religious purpoſe, who would faine learne to praie orderlie and effectuallie vnto God. And in this courſe, I am ſure, that I am not without examples. VVoorthie Diuines haue in theſe latter times beſtowed their paines this waie: Maſter *Iohn Bradford*, Maſter *Edward*

ward Deering, Maſter *Henrie Smith*, Maſt. *R. Rogers* (page 421. of his 7. Treatiſes) Ma. *Brinſley* (in the ſecond part of the true Watch) and others whom I need not name.

I might mention others of other Countries, as Maſter *Caluin* (in the end of his Catechiſme) &c. But the warrant of the Scripture is aboue all. I will ſay nothing of thoſe formes which wee finde appointed for the publique vſe in the Temple: that which I endeuour to iuſtifie, is the lawfulneſſe of formes for priuate helpe.

I might tell thee of the words of Prayer, which the Prophet bade the people to take

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take vnto them, and to saie vnto the Lord (Hos. 14. 3): of the forme which *Habackuk* was wont to vse for the ignorauncés of the people (Chap. 3. 1.): of the manie Psalmes vvhich are stiled, Psalmes of instruction, not onelie becausé the matter was of vse to instruct Christians, but also becausé the verie mould it selfe might remaine as a helpe in Prayer for those, who should at any time fall into the like occasion, which the Enditer of the particular Psalmes was exercised with. These & other things might I insist vpon: But I finde a title giuen to one Psalme, which shall bee vnto mee in

stead

ſtead of many proofes, Pſal. 102. It is this: A Prayer of the afflicted when he ſhall be in diſtreſs, and poure forth his meditation before the Lord. Which Pſalme, though aiming perhaps at ſom more ſpeciall affliction, in which the ſeruants of God then were, yet in aſmuch as it is reported in the title to be for the generall vſe of an afflicted perſon (as indeed it is excellent for ſuch an occaſion, it ſeemeth to me abundantly to ſatisfie al thoſe vvho ſhall doubt of the conueniencie of ſuch ſet directions.

Thus hauing acquainted thee with my whole intent, and labored (leaſt thou ſhouldeſt

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deſt bee foreſtalled by anie miſ-opinion) to ſhew vvarrant for my dooing, I commend my endeuours to thee, and thee to the Lord, praying him to furniſh thee with the ſpirit of ſupplication (Zec. 12. 10.) that thou maiſt bee ſo full of holy matter (Iob. 32. 18.) and ſo abounding with gratious ſpeech (Coloſ. 4. 6.) that thine abilitie to vtter thine owne feeling vnto God, may bring much ſweetneſſe to thy Soule, and no leſs comfort to others, if thou bee at anie time occaſioned to ſpeak in the name of others to his Maieſtie: Adding this vvithall, that if thou ayme not at this grace, but content thy ſelfe

ſelfe ſtill to ſpeake no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, and all thoſe who haue laboured to bring thee vnto more perfection. Farewell.

Thine in the Lord,

Sam. Hieron.

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A ſhort aduertiſement touching Preparation before Prayer.

In which is ſhewed { 1. *The neceſſity of it.* 2. *The manner of it.*

THe neceſsity of Preparation may apeare many wayes.

1 *By our Sauiours platform,* in which the Petitions are not ſet downe abruptly, but a ſolemn preface is prefixed, like a faire porch to a beautifull houſe: to teach vs to frame our affections, and ſet

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them in due order, before we draw neere to ſpeak vnto the Lord.

2 *By expreſſe commandment.* Bee not raſh with thy mouth, nor let thine hart be haſtie to vtter a thing before God. Eccleſ. 5. 1. It is a daungerous thing to babble out vndigeſted and vnaduiſed words in his eares.

3 *By example.* O God (ſaith *Dauid*) my heart is prepared, ſo is my tongue, &c. Pſalme 108. 1. It was the difference betwixt him and hypocrites, that hee waſhed his hands in innocency, before he would compaſs the Altar. Pſal. 26. 6.

4 *By due proportion from outward things.* If a man goe before

fore a Prince, or man of authority, hee wil thinke vpon his carriage, he will ſet his tale in order, and meditate what to ſay: how much more then ſhould wee prepare when wee come to ſpeake to God, who is higher then the Kings of the earth?

2. *The maner of Preparation ſtands, in* { *Praying*, *Meditating*.

1 *Praying*. Maruaile not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake ſtomake, and ſetteth an edge vppon the appetite to eate more; ſo in prayer: Therefore *Dauid* before prayer,

prayed. Let my praier bee directed in thy ſight as incenſe, &c. Set a watch, ô Lord, before my mouth, and keep the doore of my lips, Pſal. 141. 2. 3. A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.

2. *Meditating*, vpon three thinges: 1. Gods Maieſtie: 2. Gods promiſes: 3. Our owne vileneſſe. The reaſon is this: There are 3. things chiefely requiſite in prayer, which are helped by this threefold meditation: 1. Humility & lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſtie; 2. Confidence and aſſurance to

to bee heard, bredde by the knowledge of Gods promises; 3 Feruencie of affection, springing from the apprehension of our own vilenesse.

That the Maiestie of God must bee thought vpon, is prooued, Eccles. 5. Hee that speakes to God, is bidden to remember, that God is in heauen.

That the promises must be muzed vpon, appeares, 2. Sam 7. 27. Thou hast reuealed vnto thy seruaunt &c. Therefore hath thy seruaunt beene bolde to pray &c. Genesis, 32. 11. 12. I pray thee deliuer me, &c. for thou sayedst, I will surely doe thee good. What courage can wee

haue to goe to the throne of grace without the warrant of promise?

That our owne vilenesse must bee remembred, it is euident, Ge. 32. 10. I am lesse then the least of thy mercies. Ezra. 9.6. O my God, I am ashamed and confounded to lift vp mine eies, &c. for our iniquities are increased, &c. Thus then prepare thy self to pray: Exercise thy thoughts before hand vpon these three things: 1. what a presence ful of maiestie thou must come into: 2. what sweet promises hee hath made to encourage thee: 3. what neede thou hast to flie to his mercie. This will furnish thee with humilitie

litie tempered with cheerefulnesse, and both whetted on and quickened by the feeling of thy owne necessitie.

To helpe thy meditations of Gods maiestie, remember Psalme 104. 1. O Lord my GOD, thou art exceeding great, thou art cloathed with glorie and honor, &c. 1. Tim. 6. 16. who only hath immortalitie, and dwelleth in a light that none can attaine vnto &c. and such like places.

To supply thee with words of promise: consider Psalme 50. 15. Call vpon me &c. so will I deliuer thee &c. Isa. 65. 24. yea before they call I will

anſwer. and whiles they ſpeake I will heare. Ioh. 14. 13. whatſoeuer you aſke in my name, that will I do: and many ſuch teſtimonies.

To bring thee to ſee thine owne vilenesſe ponder Iob. 5 14. Man drinkes iniquity like water. chap. 25. 4. Hee cannot be cleane that is borne of a woman. Pſal. 51. 5. I was borne in iniquitie, &c. Rom. 7. 18. I knowe that in my fleſhe dwelleth no good thing.

Gather account of thy particular ſinnes, as Iob did, cha. 9. 3. Viewe thy ſelfe often in the glaſſe of the Law.

A Prayer to be prepared and enabled to pray.

O Almightie & eternal God, the alone giuer & bestower of all good, without whose speciall enabling, no man hath power to perform any spirituall duty as he ought: I beseech thee be pleased to prepare my heart, and to quicken my affections, to this holy seruice of calling vpon thy Name: Make me to remember both who thou art into whose presence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glory and honor: and what I my selfe am, euen dust and ashes, and a most vile

and vnworthy sinner. By this, I pray thee to strike an awfull reuerence into my soule, that I may watch ouer my thoughts, and take good heede to my behauiour here before thee, least my presumption and want of due respect vnto thy maiestie, should turne my prayers into sinne. Giue me a liuely sense of mine own personall wants, and a distinct vnderstanding both of those good things which I haue receiued from thee, and of those rich mercies which in thy word thou hast promised to bestowe: that so I may be furnished with matter, both for request and for thankefulnesse, and may become able by degrees out of mine owne feeling, to poure

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out my ſoule aboundantlie be-
fore thee. Alwaies let thy ſpirit
of ſupplications be with mee
to aſſiſt mee, to ſanctifie my
thoughts, to guide my tongue,
and to helpe mine infirmi-
ties.

Endue me with faith in thy
promiſes, that I may come
boldly to thy throne of grace,
and may learne both to truſt
vnto, and to awaite for thy ſal-
uation: not daring to limit thy
maieſtie, or to preſcribe vnto
thee, how or when to ſupply
me.

Let this exerciſe of praying
bee a delight vnto mee, make
mee conſtant in the vſe of it,
knowing what ſpeedy acceſſe
praiers of faith haue into thy
preſence, and what a priui-

ledge

ledge it is for a mortal man, to haue free liberty of vnfolding his wants, and laying open his desires and griefes before the immortall God: Euer (O Lord) let the end of my praying be thy glory, and let mee make conscience to be still as plentifull in thanksgiuing, for mercies receiued, as I shall bee earnest in suing, for those good things I stand in need of. Grant me these graces, for my only Sauiour and Mediators sake Iesus Christ. Amen.

A Morning Prayer, for priuate Families.

MOst gracious God and louing Father, in all humilitie of soule, and vnfained acknow-

knowledgement of our bounden duty, we present our selues here before thy throne of Maiestie, and glorie, desiring in some measure to shewe our thankfulnes for the multitude of thy mercies heaped vpon vs thy most vnworthie seruants. By thee at the first we were fearefully & wonderfully made, thou coueredst vs in our mothers wombs, thou gauest vs the shape of men and women, when it was free for thee to haue equalled vs vnto thy basest creatures: since, it hath pleased thee to preserue vs, to watch ouer vs, and to guarde vs by thy prouidence, to open thy hand, and to replenish vs with good things, to giue vs foode and rainment, health, libertie

bertie and peace. O Lord thy compassions faile not, but they are renued euery morning: euen in this night past we haue receiued an apparant euidence of thy loue. For whereas, for the sinnes committed the day before, thou mightest euen in the dead of sleepe haue taken our soules from vs, and so suddenly haue brought vs to our account, it hath béene thy pleasure yet to spare vs: and not only so, but to refresh vs with quiet rest, and to bring vs in safetie to the beginning of this day. Graunt (O Lord) we pray thee, that the ordinary vse of these thy kindnesses, may not make vs the lesse to esteem them: but so affect our hearts with the apprehension of them, that

that we may learne to admire thy mercie, which dealest so graciously with such vnthankfull persons as wee haue alwaies beene, and may euen binde our selues to striue to shew all obedience and duty to thee, which dost so enlarge thy goodnes vnto vs. But chiefely (O Lord) raise vp (we beseech thee) our hearts and our affections from these outward fauours (the least of which notwithstanding is greater then ꝑ best of our deseruings) and drawe vs to the serious consideration of those blessings, which doe more directly concern a better life. Make vs thankfully mindfull of the grace of election, by which thou freelie choosest vs in

Christ

Christ to be vessels of mercie, before we were: of thy sending thy Sonne out of thine owne bosome, being in thine owne forme, to take on him the form of a seruant, and to become obedient vnto the death, euen the death of the Crosse for our sakes: of thy calling vs out of the kingdom of darknes by the power of the Gospell preached: of thy shining into our hearts by the enlightning of thy spirit: of quickning vs when we were dead in trespasses and sinnes: of thy begetting vs againe vnto a liuely hope: of the first fruites of the spirit, and of that earnest of our inheritance which thou hast giuen vs: of the dailie free vse and libertie of thy word,

word, whereby that great mysterie of godlinesse yea euen thy whole counsell is clearely reuealed to vs. O Lord teach vs to consider what miserable creatures wee were in our selues, and what a fearefull case wee had yet beene in, if thou hadst left vs to our selues: that so the view of these vnspeakeable and vndeserued fauours may euen rauish our spirits, and so possesse our harts that wee may constantly resolue, henceforth to giue vp our selues as a liuing sacrifice, holy and acceptable vnto thee, and to deuote all our powers both of soule and bodie to the glorie and honour of thy Name. And (Lord) enable vs hereunto we pray thee: for we

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are not sufficient of our selues, to thinke any thing, as of our selues, wee are naturally reprobate to euery good worke. Open therefore the eies of our mind, that we may see what is good, and what thou requirest of vs: teach vs to make thy word our delight and counsellor: that by it wee may bee informed in thy pathes: put thy spirit within vs, and cause vs to walke in thy statutes: let our eares continually hear a word behinde vs, saying: This is the vvaie: giue vs hearts of flesh, yeelding, and pliable affections: subdue the crookednesse of our nature, and bring it vnder the obedience of Christ. And when thou hast entred vs into a good course

course, vpholde vs therein by thy all-sufficient grace, stablish vs in euerie word and good worke, fill vs with the fruites of righteousnes, let vs not be idle nor vnfruitfull in our profession: but graunt that we may bee euen rich in good workes, and so wray adorne the doctrine of thee our Sauior in all things, making the aduersaries of thy truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shielde vs (O Lord) we earnestly intreate thee, against the malice and rage and furie of the Diuell: giue vs wisedome to discerne his policies, and courage to resist euen his most fiery assaults: make vs wise against the beguiling

guiling entisementes of this sinfull world: let vs not be caried awaie with the streame of these corrupt times: harden our faces, against the reproches & enmities of euill men: suffer vs not to be wearied nor to faint in our mindes for anie tribulations: sanctifie vnto vs euerie affliction, that it may be a meanes to purge out our corruptions. Draw our mindes from the loue of this present world, teach vs to vse it as if we vsed it not, grant that we may euer remember that wee haue here no continuing Citie: that so wee may seeke for that kingdome that cannot be shaken, but is eternall in the heauens: Cause vs to depend vpon thy prouidence, and to cast our

our care and burden vpon thee: assuring our selues that thou which hast giuen vs Christ, canst not but with him giue vs all things also. And (Lord) if at any time wee fall by occasion into a fault (as who are wee that we should presume?) put vnder thy hand we beseech thee, deliuer vs out of the mire that we sinke not, let not sin swallow vs vp, let it not growe strong vpon vs, least wee perish. Enable vs vnto diligence and faithfulnes in our seuerall callings, teach vs to lift vp our hearts to thee for a blessing vpon our indeuours, and to remember that wee are alwaies in thy presence: that so we may studie to walke with thee, and to approue our verie

thoughts

thoughts vnto thee. Giue vs a ſober vſe of thy creatures, make vs readie to reach out our hands vnto the wants of others: beget in vs a godlie iealouſie ouer our ſelues, that we may walke circumſpectlie, taking heede to our ſelues, in our eatings, in our apparel, in our companie, in our recreations, often conſidering our waies, and labouring quicklie after euerie errour, to turne our feete vnto thy teſtimonies. And (Lord) cauſe vs to be earneſtlie mindfull of the eſtate of thy whole Church: bleſſe all kingdoms and States profeſſing thy trueth, be gracious eſpecially to this our kingdome, forgiue the crying ſins of the times, continue thy Gol-

pel,

pel, disappoint the hope and expectation of all Papists, let them perish as manie as haue euill will at Sion, discouer Antichrist more and more, enlarge the territories of thy Church, stablish thy kingdom of grace, hasten the kingdom of glorie. Heap thy blessings vppon our gracious King, make him a further instrument of much good vnto thy chosen, blesse his Queene, prosper the worke of thine owne hands begunne in the young Prince, shew mercy to the rest of the roiall progenie. Be gracious to the Councell, to the Court, & Nobles, the Gentrie of the Realme, graunt that they may all ayme at the honoring of thee, by whom they haue

haue receiued honor amongst men: Be with the Magistracy & Ministrie of the Realme, make thy word to growe by the labours of those whome thou hast appointed to the seruice of thy Church: Containe the subiects in their due obedience to authority, bring to nought all tumultuous & rebellious practises: comfort all thine afflicted seruants, refresh them with a sweete feeling of thy fauour. Giue vs compassionate harts, and a fellow feeling of others miseries: prepare vs vnto the daie of triall: and keepe vs by thy mightie power, through faith, vnto saluation. Grant vs these good things, for Christs sake: in whose name we commend our selues and our

our ſutes vnto thee, ſaying as he hath taught vs.

Our Father &c.

An Euening Praier for priuate Families.

O Lord our God moſt mercifull and gracious in Jeſus Chriſt, among other thy mercies, with which thou doſt euen follow vs thy moſt vnthankefull ſeruants, wee acknowledge this to bee none of the leaſt, that wee haue this comfortable freedome of coming vnto thy preſence, there to poure out our ſoules before thee, and to lay open our neceſſities vnto thee. Wee pray thee teach vs to value this priuiledge according to the true

worth thereof: that we may come together to the performance of this ductie with glad hearts, and cheerefull spirits, reioicing in it that wee haue opportunitie giuen vs, to testifie some part of that great ductie, which in manie respects wee owe vnto thy maiestie. And now (Lord) being come before thee, wee cannot but confesse the vilenesse of our estate: wee were conceiued in sinne, and in sinne wee haue continued all our daies, wee haue euen drunke iniquitie like water, we haue drawne it after vs, and tyed it vnto vs as with cart ropes, wickednesse hath beene sweete in our mouth, we haue fauoured it and would not forsake it:

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wee haue euen made a mocke of ſinne, and it hath bene a paſtime to vs to doe wickedly. Thou haſt often called vs, but we haue ſtill refuſed: thou haſt againe and againe ſtretched out thine hand, but we haue not regarded: thou haſt ſought to reclaime vs, but wee haue hardned our necks as it were vpon ſine wos, and haue hated to bee reformed. Thou haſt waited to haue mercie vpon vs, thy ſpirit hath ſtriuen with vs, thy very bowelles haue beene troubled for vs: and holy graciouſly haſt thou called vpon vs by thy word: ſaying, Returne yee Sonnes of Adam: why will yee die? Come vnto me and yee ſhall finde reſt for your ſoules. Yet wee notwith-

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standing haue despised thy patience, wee haue abused thy goodnes, wee haue turned thy graces into wantonnesse, and haue giuen thee cause to heap vppon vs all those fearefull plagues, and punishments, which in the extreamitie of thy lawe are belonging to the wicked. When we looke into our hearts, wee see nothing but a confused heape of grosse corruptions, vanitie, ignorance, frowardnes, vnteachablenes, dulnesse, vnwillingnes & vnaptnes vnto good, proonenesse & readinesse to any manner of euill, secure, irreligious, prophane, vncleane, enuious, couetous and greedy thoughts, peruerse and disordred affections, all these (as it were) marching

ing together to rebell against thee, and leading vs captiue vnto sin. The very wisedome of our flesh is death, and the spirits of our mindes are defiled: when wee look forth into our liues, we behold sins more in number then the haires of our head: when we take view of our selues in the glasse of thy Law, we can see in our bodies and soules, in our outward and inward man, nothing but vglinesse and deformitie. Yea the sinnes of this one day are sufficient to bring downe vppon vs the eternall weight of thy displeasure. How negligent haue we been in our callings? how haue wee peeled to our own vnbridled lusts in the vse of thy creatures?

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how haue we cherished in our selues worldly, carnall and voluptuous thoughts? how many blessings haue wee vnthankefully enioyed, neuer thinking vpon thee which didst bestow them? how haue wee misspent this precious time which thou vouchsafest vs? how manie good opportunities haue we let slip, by which wee might haue edified our selues, & done good to others? how negligentlie haue wee kept our hearts? by meanes, whereof Sathan hath got great vantage against vs: how slenderly haue wee bewailed the iniquities of the times? how poorely haue wee striuen against our owne corruptions?

O Lord, if thou shouldest straight-

straightly marke our iniquities, O Lord, how shall wee stand: where shall we appeare, what shall become of vs? what answere shall wee be able to make thee to one of a thousand? And yet (most gratious God) which is worst of all, custome in euill, hath bred such a hardnesse in vs, and hath brought such a crust vpon our consciences, that wee cannot bee perswaded that thy wrath is so terrible, or our sinne so greeuous, or our estate so wofull, as indeede it is. Hence it commeth that we do not stand in such awe of thy maiestie, as we should, we do not so tremble at thy iustice, nor esteeme thy promises and merries as we ought to doe: wee beseech

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thee therefore to take the ſtony hearts out of our bodies, and to put newe ſpirits into our bowelles, that wee may with feeling and with a liuelie and ſenſible apprehenſion, confeſſe our ſelues to bee, as wee are: poore, and wretched, and miſerable, and blind, & naked, ſuch as in whome there is no goodnes, ſuch as to whom there is nothing due but ſhame and confuſion of face for euer. And here (Lord) according to that meaſure of ſpirituall feeling which by thy grace wee haue attained to, wee doe vtterly renounce our ſelues, wee doe wholly diſclaime all hope of help by our ſelues, we account all that is in vs but as droſſe and dung, and do moſt earneſtly

ly entreate thee to looke vpon vs in thy sonne Iesus Christ: accepting his death & his passion as a sufficient, absolute and compleate discharge for all our sinnes whatsoeuer. O Lord, let the chastisement of our peace be vpon him, and let vs be healed with his stripes: we haue no other name vnder heauen in which wee can be saued: and thee knowe that thou hast sealed him, and sent him into the world, to saue thy people from their sinnes: we beseech thee therfore for his sake to bee at peace with vs, put away our transgressions like a cloude, and our sins as a mist, forgiue our iniquities, and remember our offences no more. And withall seale vp to our

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soules and consciences the feeling of this thy loue by the gracious testimonie of thy spirit, that wee may know that ther is peace in heauen for vs, and that Christ is made of thee vnto vs Wisedome, Righteousnesse, Sanctification, and Redemption, & that nothing shall euer be able to separate vs from thy loue in him. Wee doe begge this at thy handes, so much the rather, because wee see the vanitie of all things in this world: all things in it are subiect to vncertaintie: they are all lighter then vanitie it selfe: But thy loue in Christ is firme and perpetuall. For with thee ther is no shadow of change, thy calling and giftes are without repentance: and therefore

therefore wee pray thee settle vs in the assured perswasion of thy loue, to ỹ end that we may haue some comfortable vnderstanding, that whatsoeuer do befall vs here, howsoeuer wee be tried, yet after all, we shall lay downe our heads in thy peace, and be made partakers of thy glorie. In the meane space, so long as thou shalt be pleased to respite the daies of our pilgrimage vpõ this earth, wée pray thee do not leaue vs to our selues, neither forsake vs: but giue vs, as pledges of thy loue, those spirituall blessings in heauenly things, wherwith thou art wont to furnish thy chosen: that so wee may make our conuersation such as becommeth the Gospell, we may

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may neuer discredit our profession, or be a scandall and offence vnto others, but rather by our holy cariage may prouoke and winne others vnto thee. Helpe vs to this end, wee beseech thee, against our manifold infirmities, against those euils to which our natures doe most encline, enable vs to shake off that sinne that hangeth so fast on, strengthen vs to euerie good and holy duty, make vs perfit in good workes, sanctifie vs throughout, and keepe our whole spirits, soules and bodies blameleſſe vnto the comming of Jesus Christ.

Make vs thankfull (as becommeth vs) for thy many fauours, for that continuall preseruation which thou affordest vs,

vs, for the comforts of this day both to our soules and bodies, for thy enlarging our time and opportunitie to repent: grant, we pray thee, that our thankefulnesse may not stand onely in outward shewes, but that wee may be thankefull in deed and in truth, labouring to be dutifull vnto thee, which art so mercifull vnto vs.

And inasmuch as, O Lord, wee doe professe to beleeue the Communion of Saints, therefore it becommeth vs to bee mindfull of others in our prayers besides our selues: we are suters to thee on the behalfe of all thy people, sparsed ouer the face of the earth: thou (O Lord) art priuie to their seuerall wants: thou art onely a

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ble to make a gracious sup-
ply: we beseech thee for them as
for our own soules. More par-
ticularly, wee poure out our
soules before thee, for those
Churches which amongst vs
thou hast planted and united
vnder one gouernment. Our
sinnes (O Lord) chiefely our
contempt of thy glorious Go-
spell, doe deserue a curse, euen
that thou shouldest remoue
our candlestick, and cleane put
out the light of thy holy word,
and withal make vs a by-word
to the world by some extraor-
dinarie iudgement: But, we
pray thee in Christ vouchsafe
to reuerse those plagues which
wee haue deserued, continue
those fauours which wee haue
hitherto enioyed, continue and
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enlarge the freedome of thy word, stablish the truth of Religion amongst vs by a perpetual decree, both for vs and for our posteritie after vs. To this end blesse all good means: aboue others, our Soueraigne and King, enable him euerie day more and more to the discharge of that great duetie wherwith thou hast entrusted him: lengthen his daies, prosper his raigne, defeate his enemies: giue him and vs comfort in his Queene, and ioy in his posteritie: Encrease wisdoms in his Councell, faithfulnesse in his seruants, loialty and true heartednesse in his subiects. Stir vp Magistrates and men in authoritie, to seek the aduancement of thy glo-

rie and the wealth of thy people. Make thy Ministers able and willing to publish the secret of the Gospel, water their endevours with the deawe of heauen, that daily such as belong vnto life eternall may be added to the church. And seeing thou art pleased to exercise diuers of thy seruants with the crosse, some with sickines of bodie, some with perplexitie of spirit, some with losse of goods, some with restraint of liberty, some in one kind, some in another, wee pray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their triall, and put an

an ende to their grieuances when thou shalt see it fit.

And (O Lord) make vs ready for affliction: teach vs to remember, that wee must through many tribulations enter into thy blessed kingdome. In our health, make vs mindfull of sickneſſe, of death, and of our last account: that these things may not come vpon vs as a snare, but that wee may bee prepared alwayes in some good measure, to submit our selues vnto thy most wise and holy appointments.

And now, O Lord our God, we pray thee, to beare with the weakeneſſe and coldneſſe of our praiers. Take vs this night into thy blessed tuition: wee

wee know that thou doost neither slumber nor sleepe, keepe vs from euill, keepe vs from the malice of Sathan, from security and carelesnesse, from dulnesse and drowsinesse of spirit, that if it shall be thy pleasure to let vs liue vntill the morning, wee may become so much the fitter to serue thee in our seuerall callings, so as may be most for the glorie of thy great Name, through Iesus Christ: in whose name we commend our selues and our vnworthie praiers vnto thee, saying as hee hath directed vs in the Gospell, Our Father &c.

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A Morning Prayer for a priuate person.

O Almightie Father, the Father of our Lord Iesus Christ, and in him my Father also, how vnworthy and wretched a creature were I, if receiuing so many blessings frō thee, I should not stirre vp my selfe to returne some thankfulnesse vnto thee for the same? It is euen thou (O Lord) which from my first being vntill now, hast couered me vnder thy wings, and vnder thy feathers I haue bin sure. My body and soule, my health, my strength, my maintenance, whence haue I these things but from thee? The safetie of this night,

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night, the quiet rest, where-with I haue beene refreshed, to whome can I ascribe it but onely vnto thee? That I haue liued hitherto, that I haue not been swallowed vp with some suddaine iudgement, that Sathan had not had his will vpon mee, that I know the way and the meanes vnto a better life, that I am deliuered from the power of darknes & translated into the kingdom of thy deare Sonne, that I haue daily accesse into thy glorious presence: whence are all these but from the freedom of thy grace? If thou hadst giuen mee my desert, I should haue perished long agoe: it is from thy mercie alone that I am not consumed.

O Lord make me ashamed of my vnthankfulnes, wound my hart with ỹ consideration of my owne dulnesse, whome so manie kindnesses haue not wrought vnto more obedience. And vouchsafe, I pray thee, notwithstanding the smalnesse of my deserving yet to looke graciously vpon this my morning sacrifice of praise which I I do here tender vnto thy Maiestie: let not I beseech thee, the scantnesse and barrennesse of my seruice, make thee to turne awaie thine eies and to haue no regarde vnto mine offering: But as thou art wont to spare thy seruants, euen as a man spareth his owne sonne that serueth him, and in them to accept the

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will for the full performance: so be pleased to look vpon me in Iesus Christ, and for his sake to remit my former vngratefulnesse, and to strengthen mee by thy grace for the time to come, in some good measure to reforme the same. And to the end (O God) that I may manifest the truth of my desire to bee thankfull, I beseech thee to beget in me a holy care both this date and for euer, to walk worthy of that calling whereunto I am called, to study to please thee with reuerence and with feare, and by a blamelesse, pure and vnrebukeable conuersation, to shine as a light amongst men. I cannot, I confesse, do this of my selfe, I haue in me the same corruption

tion of nature which the moſt wicked hath: I intreate thee therefore to worke in mee that which is pleaſant in thy ſight: Giue me a cleane heart and a right ſpirit: make mee to vnderſtand aright the way of thy precepts, direct me in the path of thy commandements, knit my ſoule vnto thee, and make it to cleaue vnto thy teſtimonies: ſtay me and eſtabliſh me, that my ſtep ſteppes may not ſlide. Crucifie my fleſh with the affections and luſts: mortifie my members which are on earth: ſuppreſſe and ſubdue that lawe in my members, which leades me captiue vnto the lawe of ſinne. Grant that I may ſenſibly feele the power of Chriſts death, killing corrup-

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ruption in mee, and the power of his Resurrection, raising mee vp vnto newnesse of life: Make mee to resolue to renounce euen my sweetest and best pleasing sinnes, and not to take libertie to my selfe to continue in any knowne vngodlinesse.

Let it be enough that I haue hitherto giuen the reanes vnto mine owne lusts: grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curb and subdue it, and to bring it vnder the yoke of due obedience. And (good Lord) increase my faith, and better my feeling and apprehension of thy loue, that I may with courage and cheerefulnesse runne the race

race which is set before mee: Bleſſe mee alſo this date in the dueties of my calling, Idlenesſe and godlinesſe cannot agree: and it is thy will, that in the ſweat of my face I ſhould eate my bread: Preſerue mee from all fraudulent, guilefull, oppreſſing, greedie courſes: Drawe my affections from the loue of the world: Fixe my heart vpon the things which are aboue: If things ſucceede according to my mind, make me thankfull to thee which haſt giuen the bleſſing: if anie croſſe come, make mee patient and carefull to profit by euerie chaſtiſement. And becauſe the daily occaſions of daunger to my ſoule are infinite, teach

me to put on thy whole armor, and to keep my heart with all diligence, to furnish my selfe with holy meditatiõs, to make a couenant with mine eyes, to keepe my mouth with a bridle for the auoiding of all filthy communication, to vse such words as may minister grace vnto the hearers to be sober in diet, wary in disports, moderat in apparell, choice in my companie, and euer to practice that continuall feare which hath a promise of blessednesse. Finally (Lord) so guide me through the course of this whole daie, both in my priuate and more publique implotments, that if I liue by thy sufferance vntill night, I may haue much comfort in the taking notice

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of thy grace and goodnesse towards mee: and all this for Christ Iesus sake thy oneley Sonne, and my alone Sauiour.

A Euening Prayer for a priuate person.

MOst mercifull God and gracious Father in Iesus Christ, were it not that thou hast made a gracious promise in thy word, that whatsoeuer is asked of thee in the name of thy Sonne, shall be bestowed, I should not dare to presse into thy presence, being guilty to my selfe of so many sins which I haue heaped vp in thy sight, from the beginning of my daies vntill this present.

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I am by nature (O Lord) the child of wrath, a vassall of Sathan, no better then a very firebrand of hell. It is thy great mercie, that I escaped the furie of thy wrath, due vnto mee at the verie instant of my birth, in respect of that masse of corruption which I brought with mee from my mothers wombe. Neyther haue I, since I came to vnderstanding, anie whit amended or bettered my first estate: but I haue added to it a numberlesse number of transgressions, breaking euerie of thy commandements, by thought, word and deed, sinning in many things against knowledge, against conscience, & against that light which thou hast gi-

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uen mee: yea, cleane against manie vowes and promises of better obedience. I haue no colour of excuse, nothing haue I to plead in the defence of my many slips: if I dispute with thee, I must needes lay my hand vppon my mouth, and learne to abhorre my selfe in dust and ashes. And (Lord) giue mee, I beseech thee, a fleshy and melting heart, that nothing may more affect mee or touch mee more deepelie, then to see my owne vilenesse, and how disobedient and stubborne I haue beene towards thee, which hast euen heaped vpon mee so manie fauours. Make me ashamed of my barrennesse and vnfruitfulnesse in my profession, who haue giuen

thee iust cause to range mee a-
mong those hypocrites which
make a shew of godlinesse, but
yet denie the power thereof.
Beget in me that godlie sorow
which causeth true repentance
neuer to be repented of: that
I may be grieued in my very
soule for my sins, no so much
because of the danger of hell
that followeth, as because I
haue offended thee, the loue of
whose Maiestie ought to bee a
sufficient motiue to obedience.
And for the furtherance of my
humiliation & sorow, cause me
O Lord, to search and to trie
my waies, to call my selfe to a
straight account, that I may
see my sinnes in particular, the
vanity of my hart, my ertream
deadnes & security, my pride
and

and haughtinesse of spirit, my backwardnes to all good seruices, my worldly mindednesse, my ambitious, rising and craving thoghts, my want of charity & mercy to others, my miscariage in my place & calling, my idle and vnbeseeming speeches, my offensiue and scandalous behauiour: thus (O Lord) make mee carefull to rip vp my heart and life, that so I may set my sins in order before mee and may thereby become the more humble and the more forward to cast down my selfe before thee, and to iudge my selfe, that I may not be iudged of thee. Yet withall (most gracious God) make mee able in the midst of all this, to reach out the hand of

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faith, and to lay hold vpon Jesus Christ, whom thou hast ordained to be the reconciliation for my sins. I know (O Lord) the vertue of his bloud, that it can make my sinnes, though they were as crimsin, yet to become as white as snow. O then (I beseech thee) couer my filthie nakednesse with his glorious righteousnes: cloath mee with the garments of his saluation, that so thereby I may be holy and vnblameable & without fault in thy sight. Speake peace vnto my conscience by thy holy spirit. Say vnto my soule, I am thy Saluation. My faith (O Lord) is but weake and poore: strengthen it, I beseech thee, & bring it forward by thy mighty

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tie working, vnto more perfectiõ. Thou hast promised not to quench the smoaking flare, nor to breake the bruised reede: beare then, I pray thee, with my scantnes, and help my vnbeliefe, perfit the worke of thy owne handes, perfourme it vntill the daie of Iesus Christ. My faith is that I must liue by: it is my victorie: thou (O Lord) in mercy hast begun it: cherish it (I beseech thee) together with all those graces which accompanie saluation, that they may be in mee, as a well of water, springing vp into euerlasting life. And grant that I may not be presumingly secure touching mine owne estate, but may euer and anone bee prouing and exami-

ning my selfe, whether I am in the faith or no: and that I may also study and striue to giue euidence of my faith, by shewing forth good workes, and by bringing forth good fruite, euen fruite worthie amendement of life. I am compassed about with manie weaknesses, and (as I haue found by the experience of this one day) Sathan is full of malicious cunning to worke vpon all aduantages: O Lord, strengthen mee to resist him, giue mee holy wisedome to discouer his sleights, and grace to withstand his most sharpe assaults. Arme mee also against the reproches and obloquies of the world. I haue learned in thy word, that if I

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ſerue thee in ſincerity, my name ſhall be put out as euill amongſt men: giue me both care to carry my ſelfe out of the reach of iuſt creception, and reſolution alſo to ſacrifice my credit & eſtimation, yea, euen my life it ſelfe if need be, to thy glorie.

Teach me to learne of the author and finiſher of my faith to deſpiſe the ſhame, and to endure the ſpeaking againſt of ſinners, in reſpect of that eternall weight of ioie and glorie which is ſet before mee. And now (Lord) with the bowing of my Soule, I bleſſe thy name for this daies preſeruation. How many euills haue I eſcaped to which I was ſubiect by nature, and to which

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I had made my ſelfe ſubiect through ſin? It is thou (Lord) onely which makeſt mee to dwell in ſafetie. Stretch out the wings of thy grace & protection ouer me this night: though ſleepe ſeize vppon the eyes of my bodie, yet let not ſecuritie oppreſſe my ſoule: keep me from idle fancies, and from vaine dreames: giue mee a ſober and ſanctified vſe of all outwarde refreſhing, that I may alwaies in all things aime at this one thing, namely, how I may be the better fitted to ſerue thee faithfully in my place and calling: and that for Chriſt Jeſus his ſake, thy onely ſonne, and through thy mercie, my louing Sauiour, Amen.

A more particular Morning Prayer on the beginning of a Sabbath daie.

MAnifolde (O Lord) are thy mercies, and thy goodnesse is infinite. In euery particular which befalleth me, I haue aboundant experience of thy loue. It is much (most gracious God) that I, which haue so many waies prouoked thee, should bee let to liue to behold the light and comfort of the day: But much more is it, that hauing béene heretofore a profaner of thy holie daie, a barren and an hypocriticall professour of thy Word, a fruitlesse and an vnprofitable hearer, I should yet enioy the blessed

blessed opportunitie of another Sabaoth. How iustly mightst thou long since haue fatted vp my heart and giuen me ouer vnto a reprobate mind, taking from mee the comfortable and happie freedome of going in to thy house, and of giuing attendance vpon the postes of thy doores? O teach mee (I pray thee) to value thy mercie in this behalfe according to the true worth thereof: Suffer me not slightly to entertaine either this or any other of thy fauours. And, as thou hast brought me to the beginning of this holy rest: so enable me, (I beseech thee) to the sanctifying it, and to such a kinde of spending the same as thou requirest. Teach mee to remem-

member that it is thine owne ordinance, euen one of those vnchangeable lawes, which thou wrotest with thine owne finger, that this daie should after a more speciall maner be diuerted and deuoted to thy seruice, & that thou hast not therfore restrained outwarde imploiments in our callings because idle nesse pleaseth thée, or because ease giuen vnto ỳ flesh is a part of thy worship: but ỳ thou hast in thy infinit wisdom so appointed it, that being freed from all other incombrances, wee might wholly apply our selues, either to the publike or priuate exercises of godlinesse. Giue me therefore grace (I most humbly intreat thee) that I may call thy Sabaoth a delight

light to consecrate it as glorious vnto thee, and that I may beware of doing mine owne waies, or of seeking mine own will, or of speaking vaine words, and may euen bind my selfe to a serious and continued course of seruing thee in the practice of such dueties as belong to the hallowing of this day. I know, O Lord, that herein I shall meet with many lets: mine owne corrupt nature will repine and think this a yoke and a burden that cannot be endured: abroad in the world, I shall see many vaine fashions, followed by great troupes, making thy date a date of carnall pleasure: I shal bee derided and scorned, if I refuse to doe as others doe. I

shall

shal met also with many cunning perswaders, which will seeke by plausible reasons to drawe me from diligence and constancie in this course. O Lord (I beseech thee) euen with the bowing of my heart, to make me strong against all these withdrawments: Grant that I may more esteeme obedience to thee, then either the contenting of mine owne sensual affections, or the auoiding of reproach among prophane persons, or the satisfying of men: be their pretences what they may be. I am taught (O Lord) and I do believe it, that thy yoke is easie, and that thy commandments are not grieuous: and I knowe that by a holy vse in these religious services,

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uices, I shall make them so familiar vnto mee, and shall also finde that exceeding sweetnes in them, that I shall euen long for thy Sabaoth before it comes, and the time will seeme short vnto mee that is so bestowed. And for this day (most louing Father) I pray thee blesse vnto mee the particular businesse thereof. In praying, giue me reuerence to thy Maiestie, sense of mine owne wants, faith in thy promises, fresh remembrance of thy former kindnesses, charitable and compassionate, and yeelding affections towards others. In hearing, vouchsafe mee an vnlocked and an vnderstanding heart, a right iudgement, meeknesse of spirit, liuelinesse of

of affection, faithfulnesse of memorie. In communicating at thy table, bestowe on mee an humbled soule, a hungering heart, a cõscience purged from dead workes, power of sweete meditation vpon the death of Christ.

In looking vpon the administration of Baptisme, affoorde mee mindfulnesse of mine owne vowe, remorse for my often failing in that solemne promise, earnestnes of desire for the good of the baptized, ioy for the increase of thy Church. In singing, take from me all both dulnes and vanity, make me to sing with a grace in my heart, still striuing to lift vp my soule vnto thee. Enlarge my heart towardes others,

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thers, as occasion shall bee offered, that I may be readie to giue to those that want, forwarde in euery good worke, comfortable to the sick, tender hearted to those whome thou hast humbled, apt to make peace, where discorde is. Let all workes of mercie be a delight vnto mee, and make mee carefull not to stay till I am prouoked, but to seeke occasions to doe good. And when I am priuate (O Lord) sanctifie my thoughts, that I may meditate in good things, and may hide thy Word in my secret parts, and may loue it, and especially that I may shewe the fruite of it in all my conuersation. Finally, I humbly pray thee, so to guide me both in publike

like and priuate dueties, that when it commeth to euening, I may feele my knowledge to be encreased, my faith strengthened, my soule & conscience aboundantly refreshed, and all this for Christ Iesus his sake, and for thine owne Names sake, Amen.

Another Praier, somthing more speciall, respecting the hearing of Gods word.

ETernall God most gracious and mercifull in Iesus Christ, euery good giuing and euerie perfect gifte commeth downe from thee: thou hast commanded that if anie man lacke wisedom, he should aske of

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of thee, and thou hast promised to deny nothing that is asked of thee in thy sonnes name: In obedience vnto this thy commandement, and in assurance of thy readinesse to make good thy promise, I doe heere cast downe my selfe before thee, praying thee, as at all other times, so now especially to bee good vnto me. I am now (O Lord) by thy gracious prouidence, to be a partaker of thy holy word, the preaching whereof is the ordinary meanes appointed by thee to saue my soule, and to drawe me out of the power of Sathan vnto thine owne selfe. I for my part, am vnworthie of so great a fauour as to bee admitted to heare it, and I am euerie way vnfit

vnfit & vnable to heare it with profit. My hart is full of blindnes & ignorance, my affections are froward and vntractable. I am euen reprobate by nature vnto euery good duty: I am dul of hearing, slowe of conceit, backward to entertain, but apt to let slip any good instruction. I beseech thee in Iesus Christ, by the working of thy spirit, to reforme within me these corruptions: Make me as a newborne babe to desire the sincere milke of thy most sacred word: grant that I may reioice at it, as one that findeth a great spoile, let it be better vnto mee, then thousands of gold & siluer: Open my heart, as thou didst the hart of Lydia, that I may euen with a kinde of

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of hunger and greedinesse attend vnto the things which are deliuered: cleare the eyes of my mind, & anoint them with that pretious salue of thy spirit, that the scales of ignorance may fall from them, and that I may see the wonders of thy Law, euen thy hid wisedom, which my nature of it selfe is not able to discerne: And because thou hast promised to guide the humble in thy waie, and to reueale thy secret to the meeke, take from mee, I pray thee, a proud heart, teach mee to become a fole in my selfe, that I may bee wise in thee: Suffer me not to measure the mysteries of thy kingdom by mine owne blinde reason and corrupt affection: but giue me grace

grace to deny my selfe, and to labour to bring mine owne thoughts into captiuitie vnder Christ, that I may not dare to oppose mine owne conceits and fancies vnto the maiestie of thy truth reuealed in thy Word. Giue vnto the Preacher, a dore of vtterance, that hee may open his mouth boldly, to publish the secret of thy Gospell. Direct his tongue that he may speake vnto my conscience, and that if there be any close corruption lurking in me (as Lord, who can vnderstand his faults?) the searching power of thy word may discouer it, and rippe it vp euen to the very bottome. And vouchsafe vnto me that meeknesse of spirit, and such calme

and yeelding affections, that I may not repine nor murmure at reproofe, but may loue him rather that rebuketh, and may take it as a speciall fauour from thee, that I am not suffered to goe on in sinne, nor giuen ouer to mine owne corruptions. In euery point of holy doctrine taught mee, make mee to remember who it is that speaketh by the mouth of man, that I may receiue the word as a message from thee, whether it bee comfort, or reproofe, or instruction, and so may giue it that reuerence and that awefull respect which is due vnto thy holy oracles. And because, O Lord, as I am naturally forgetfull, so the diuell watcheth to catch away

away the word as sone as it is deliuered therefore I praie thee to stablish my memorie, that I may hold fast thy blessed truth, and may alwaies haue it in store against the time of neede.

To this ende, make me carefull in the vse of all good priuate meanes, such as are Prayer, Meditation, Conference with others, as occasion shall require. Beget in me a godly discretion, that I may diligently search the Scriptures, whether the things I heare, are so, and may try all things: neither rashly reiecting, nor suddenly beleeuing whatsoeuer is deliuered. And when I haue found thy truth, so stablish my heart, that I

may not wauer nor bee caried about with euery wind of doctrine, but may continue in the things which I haue learned, labouring daily to be led forwarde vnto more perfection. And sith hearing and knowing without practice do but encrease vnto more condemnation, therfore (O Lord) do thou so water that which I heare, with thy heauenly dewe, that it may bring forth much fruite in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth: Grant all these things for thy deare Sons sake Iesus Christ: to whom with thee and thy blessed Spirit, I desire to ascribe al honor and glory, now and for euer. Amen.

After

After the hearing of the Word.

STirre mee vp (O Lord) I humbly pray thee, to an vnfained and sincere acknowledgement of thy kindnesse, who hast now bin pleased, notwithstanding my former vnprofitablenesse, and slight estimation of thy holy word, yet to vouchsafe me the comfortable liberty of enioying it. How iustly mightst thou long since, for my great contempt, haue made my heart fat, giuing me ouer into a reprobate sense? What other thing haue I deserued of thee, who haue from time to time béene such an vnreuerent, negligent, and care-

lesse hearer? Yea (Lord) euen my last carriage, in that holie exercise which I haue now bin at, hath bœn so farre different frō that became me, that thou maist iustly make thy word to bee a sauour of death vnto mee: But (O gracious God) thou which art good vnto mee, in making me to see my owne defects, bee mercifull also in giuing mee a heart to lament them, and suffer thy selfe in Iesus Christ to bee intreated of me, freely and finally to remit them. Let neither them, nor any other of my sinnes stand at this time betwixt mee and thy blessing, but vouchsafe to water the seed of thy word cast into my heart, with the deaw of thy heauenly blessing, that it may

may not bee made vnfruitfull, but may worke mightily in me, to the enlightning of my minde to the setling of my iudgment, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading me on vnto more & more perfection.

To that end make me both mindfull and carefull to vse all those good helps, which thou hast sanctified to the rubbing vp of our memories, & to the quickning of our dull and slowe affections: such as are busie and serious meditation in the closet of mine own heart, humble conference with others, diligent searching the scriptures, to find out the ground and certaine proofe of things delivered.

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And when matters are made plaine vnto mee, and proued to mee to bee thy expresse reuealed will, graunt that I may yield my full assent vnto them, not once daring to measure them by the crooked rule of mine owne corrupted reason: and not onely so, but that I may loue them, and embrace them, and hide them, and lay them vp euen in the midst of my heart, and may likewise binde my selfe to the speedie and constant practice of them: that so I may not be in the number of those which make a shew of godlines, but deny the power thereof, and which heare much, but reform nothing, and so doe both disgrace religion, and heape vp wrath

wrath against themselues: but that I may haue my fruite in holinesse, being both an ornament to my profession, and a means of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to performe this, will be a seruice of no little difficultie. My flesh which is euer lusking against the spirit, will rebell, I shall be apt to growe weary of welldoing, euill men will deride me, and I shall be a matter of scorne to the vngodly: Sathan will finde out many hinderances, and many meanes by which to make good duties irkesome vnto mee. I beseech thee therefore to furnish mee with that holy resolution, and with that

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spirit of courage, that I may neither delay to begin, when thou commaundest to set forward, nor yet may breake off where thou requirest continuance of obedience: but that my course may be like the waie of the righteous, which like the light, shineth more and more vnto the perfit day: so shall thy Name be glorified, mine owne soule comforted, and others edified by my good example, and I more and more occasioned to bless and praise thy Name in Iesus Christ thy Sonne, and my Saviour, Amen.

A-

Another of the like nature respecting the Sacrament of the Lords Supper.

I Am taught (O Lord) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy blessing. In due regarde whereof, I am become an humble suter vnto thy Maiestie, that thou wouldest bee pleased to prosper and to direct my present purpose of communicating at thy Table. It is thy will that I should often come vnto this holy banquet, for the strengthening my faith, and for the preseruation of the memorie of Christs death. O Lord, strike my heart with re-

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uerence vnto it, as vnto thy ordinance, and as to a feast to which thou hast tied thy more especiall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach mee to growe into a verie strict examination of mine owne Soule, that I may see how I haue liued, and in what measure I am furnished for so waightie a seruice. And because I know that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformitie, therefore I pray thee to supply me from thy infinit fulnesse: Giue mee a through vnderstanding of the miserie of my estate, who am by nature a childe of wrath as well as others.

Make

Make mee to see the hainousnesse of those innumerable euils, and grosse sinnes, which I haue multiplied before thee from time to time: nay, which I haue runne into since my last presenting my selfe before thee at thy board, when I promised better obedience. O cause my stonie heart to bleed within mee, when I thinke vpon mine owne scantnesse in good duties, and vpon my delight & forwardnesse to transgresse. Make me to be ashamed and euen confounded in my selfe, for those many enormities which from my corrupt and vnreformed heart, do continually breake forth into my outward man, euerie member beeing a verie weapon of vnrighte-

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righteousnesse to doe seruice vnto sathan. Thus (O Lord) shall thy mercies in Christ bee sweet vnto me, & I shall come with an hungring & thirsting soule vnto thy Table. And I pray thee to increase in mee that gift of faith, that I may both come to this thine ordinance with a desire to enlarge it, and may also feele it to receiue strength and growth of assurance of mine own personall and particular interest into the death of Christ. Remoue farre from mee all swelling, disdainefull, and vncharitable affections: O Lord, this is a feast of loue, & to it a malicious and reuengefull heart can be no welcome guest. And when I haue presented my

selfe

selfe at thy table, I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest and serious meditation of that which is the life of the Sacrament, the death of my Sauiour. Rauish my soule with ỳ admiration of his loue, that should giue himselfe to die for me a most vile, vnworthy and sinfull creature. Stir me vp euen to vow and consecrate my selfe for euer vnto him that hath vouchsafed himselfe to be a sacrifice for me. And after I haue receiued these pledges of thy loue, and seales of thy fauour in thy dearest Sonne, O make me truly thankful to thy maiesty, and careful both at the present, and euer after, to shew forth the fruits of thankfulnes in

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in an holy and religious conuersation, to thy glory, the good of others and mine owne eternall comfort in Iesus Christ my Sauiour. Amen.

Presently after Receiuing, before the Thankesgiuing by the whole Congregation, a man may secretly lift vp his soule on this fashion.

AFfect my heart (O Lord) with this euidence of thy loue, teach me in it to see the riches of thy grace, who art pleased for my weaknes sake, by such familiar meanes to figure out before me, and to seale vp vnto my soule a treasure of that infinite worth, as is thy

thy fauour in Iesus Christ. O that I may as sensibly feele his death to be sweet vnto my soule, as I doe these creatures of bread and wine, to affoord a pleasing taste and refreshing to my body. O Lord euermore giue mee such a feeling. And now (O heauenly Father) suffer mee not to depart hence forgetfull of thy kindnesse: but grant that I may now at this instant euen couenant with mine owne soule, to walke in a better course of holy obedience then heretofore, respecting all thy commandements, and endeuouring alwaies to haue a cleare conscience before thee and before all men: that so glorifying thee in this life, I may bee glorified with thee in thy king-

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kingdom through Iesus Christ. Amen.

Before a Iourney.

O Lord, thou hast graciously promised in thy word, to bee with me whithersoeuer I go, and that those ministring spirits, thy holy Angels, shall pitch round about mee, and beare me in their hands. A glorious and a comfortable priuiledge I confesse this is, that I who am by nature a childe of wrath, and a verie vassall of Sathan, should bee assured of so high a hand of heauenlie protection. I pray thee now at this time to make good this thy mercie to me, being by necessarie businesse to trauell from mine owne place. Manie-

ny be the perils, to which both by nature and by desert, I am subiect: no man is able to number them, or by his owne strength and policie to auoide them. Compasse thou me with thy fauour as with a shield, go before me as thou didst of old before thy people in the wilderness, it is only thou which canst make me to goe and come in safety. Some put their trust in outward helps, but cause thou me to remember thy Name, and to make thy truth to be my shield and buckler. A horse is a vaine help, and shall not deliuer any by his great strength, neither is the mighty man saued by his power. It is better to trust in ỹ Lord, then to haue confidence euen in Princes.

If

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If thou (O Lord) bee my light and my ſaluation, whom ſhall I feare? If thou be the ſtrength of my life, of whom ſhall I be afraid? Let this (I pray thee) be the anchor of my ſoule, both ſure and ſtedfaſt: ſuffer no power of Sathan to remooue my faith from this foundation. Howbeit (moſt holy Father) if it ſhall be thy pleaſure, in this my iourney, to bring ſome croſſe vpon me, either by making mee a prey to ſpoilers, or by ſome other hazard: I beſeech thee, prepare me to it, giue me patience and comfort in it, and an holy aſſurance, that no outward inconuenience can ſeparate mee frō thy loue in Chriſt Jeſus.

Make me alwaies mindfull

of

of this, that thy fauour must not bee measured by these outward accidents: and cause mee euer to hold fast this rule, that, All things shall worke together for the best vnto thy seruants. And (O good God) as in my trauails, I am desirous of thy fauour, so teach mee (I desire thee) to make conscience of thy feare: that as I expect and craue protection from thee, so I may apply my selfe to yeeld obedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts, and may diligently watch ouer my self, for the preuenting of all corrupt and vncleane cogitations. Let mee neuer presume vpon the aduantage of secrecie, or of my

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my being not knowne by face in the places where I come, to do any thing that shall be contrarie to the profession of a Christian.

And if I light into the companie of others, make me carefull to seeke opportunities of doing good, and that I may neuer frame my selfe to the humors of prophane persons, but in a godly discretion may so carrie my selfe, as that I may neither wilfully make my selfe a scorne vnto the wicked, neither yet may for anie respects doe ought which may either wound mine owne soule, or make them think that I am of the same vnreformed disposition with themselues.

Thus (Lord) in an assured

red expectation of thy gracious guidance, I betake my selfe to mine intended course, and commend both it, and these my requests vnto thee, in the name and worthinesse of Iesus Christ, my onelie Mediator and Redeemer, Amen.

After a Iourney.

FArre bee it from mee (O Lord) that I should craue mercies of thee in my necessitie, and then forget to shewe my thankefulnesse for them when they are bestowed. Gracious hast thou been vnto mee, from the beginning of my life euen vntill now. As soon may I number the sand of ỹ sea, as make

make an exact rehearsall of all thy fauours. There is no day, or houre of the daie, or minute of the houre, in which thy blessings are not renewed towards me. Oh that I could be so truly and effectually thankfull as becommeth mee: Oh that my hart within me might euen melt for griefe, that I haue passed ouer so many of thy kindnesses without regarde. Behold, how now also thou prouokest mee to this dutie, O quicken me (I humbly pray thee) thereunto. Make mee diligentlie to looke backe into the course & order of this whole iourney, and to obserue by degrees, how thou hast bin good vnto mee: how thou hast blessed my going out, and my com-

comming in, and brought mee in peace to mine owne home. Manie daungers might haue swallowed mee vp, which yet (through thy goodnesse) I haue escaped. Sundry times hath there beene (such is the brittlenesse of this house of claie which I beare about mee) but euen a a steppe betwixt me and death, out of the iawes whereof, thy right hand and thine arme hath saued mee. I can ascribe nothing to mine owne prouidence, neither can I say that my safetie is the rewarde of mine owne deseruing: Not vnto mee, O Lord, not vnto mee, but to thy name doth the glorie belong. And now grant (I beseech thee) that the sense of thy loue, may beget in me

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such a loue of thee, and of that which thou commandest, that I may willingly and cheerfullie, and with full purpose of heart, deuote my selfe to thy seruice, accounting (as my dutie is) euerie new kindnesse to be (as it were) a new bond, and a fresh encouragement thereunto. Graunt mee both this and all other needfull mercies, for Christ Iesus sake, Amen.

The Christians sute for grace to liue vprightly in his personall calling.

IT is thine ordinaunce, O thou the wisest God, that euerie

uerie ſonne of Adam, in the ſweate of his face ſhould eate his bread: thou haſt fitted euery man to glorifie thee in ſome ſpeciall calling: thou wouldeſt not that anie ſhould liue like an vnprofitable burden of the earth, miſſpending his precious time, and waſting away thy creatures, doing no good to hvmane ſocietie. Heerein thou haſt giuen vs thine owne example: for euen thou worketh hitherto: and albeit that thy great buſineſſe of creating all things, ended with thoſe ſixe firſt dayes, in which euerie particular was brought forth by thee in his proper kind, yet thy prouidence is neuer intermitted, in it neither ſleep nor ſlumber ouertaketh thee: And thy

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sonne Christ Iesus, whiles in the daies of his flesh, he humbled himselfe to liue as a man vpon this earth, both in his priuate life attended vpon a painfull trade, and when the time came of his publishing himselfe to the world, went about doing good, yea and with that cheerfulnesse, that it was meat vnto him, to do the will, and to finish the worke of him that sent him. And are not thy holy Angels also in continuall action? obeying the voice of thy word, and ministring for their sakes which shall be heirs of life? Who am I then (O my God) that I should not reioice, that it hath seemed good vnto thee, to ranke mee amongst other thy seruants, and

to

to set me (as it were) my proper task vpon which to giue my best attendance?

Grant, I pray thee, that I may not grudge the eat, as at some vneasie burden put vpon me, but that I may contentedlie and comfortably vndergoe it, euen like that glorious creature, the sun, who hauing his tabernacle set him in the heauens, reioiceth like a mightie man to run his race. And seeing, O Lord, thou hast not placed mee in this calling for mine owne priuate good alone, but also for a more publique and common benefite, giue me such an honest, sincere, and charitable hart, that I may determine with my selfe, neuer to seek, no nor yet

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willingly to receiue that gaine which commeth by the wrong-ing, or wringing, or losse of others.

Let me euer remember that golden rule: Whatsoeuer I would that men should doe to me, of doing euen so to them. Let it neuer slippe out of my mind, that the wages of vnrighteousnesse, is put into a broken bag, & that as the good man shal giue inheritance vnto childrens children, so the riches of vanitie shall diminish: and that thou wilt drawe euen out of the belly of the oppressor, the substance which he hath deuoured: or if it doe continue with him, it shall bee for his greater hurt, his own ease shal slay him, and his prosperitie shall

shal destroy him. Let me therfore, I pray thee, chose rather a little with thy blessing, then great reuenewes with thy curse, and iudgement attending thereupon.

And if so be it shall be thy pleasure to blesse my basket and my store, & to increase my portiõ by my honest industry, O keepe mee, I humbly intreat thee, that I may not set my heart vpon it, let not my riches be my strong citie, or as an high wall in my imagination: but grant that as my lot is enlarged, so I may be more and more afraide of my selfe, least the care of this world, and the deceitfulnesse of riches, should choake in me the seedes of grace, and steale away my

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mind from better things. And therfore make it my care, good Lord I beseech thee, to follow my calling with that holie measure, as that I may not so farre ingulfe my selfe into the busiaesses of it, that I should abridge and scant my selfe of conuenient opportunities for heauenly and spirituall purposes: and as I shall feele thy hand to bee opened towards me, so open my heart and my hand towards others: knowing, that as hee which scattereth shall be more encreased, so he that spareth more then is right, shall surely come to pouertie. Euer make me to consider thy all beholding presence, that al things are naked in thy sight, and that thou wilt surely

surelie bring forth to iudgement euery secret thing: that so I knowing thee to be a witnes to all my courses, my care may bee to walke as in thy sight, and to approue my selfe vnto thee by an euen & vpright behauiour. Vnlock, O Lord, the treasures of thy rich mercies, and afford vnto me both these and all other conuenient and needfull graces in and for Christ Iesus sake. Amen.

His Petition to be armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy word, which thou hast left vnto mee to bee my counsellor, and to

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make me wise vnto saluation, that I must through many afflictions enter into thy kingdome: when I meditate vpon the liues and courses of thy holy ones, which haue now ended the daies of their pilgrimage, and are entred into rest, I finde that they all passed, through great tribulation: May, Christ himselfe, the authour and finisher of my faith, did first suffer before he entred into glorie.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whome thou hast ordained to be vessels of honour for thine owne vse, thou wilt purge, and scoure, and make cleane

cleane by varietie of crosses.

This I know (O my God) and am perswaded of. But now, when I looke into mine owne heart, and consider mine owne strength, I finde such a base spirit of fearefulnesse, such a strong affection vnto peace and quietnesse, and such a lothnes & vnwillingnesse to beare the yoake, that I cannot but euen doubt with my selfe, what will become of me in the daie of triall: when I heare of reproaches in good name, losses in goods, paines and tortures in bodie, vexations, & horrors and perplexities in minde, tentations by Sathan, combats & conflicts with the feare of death and of iudgement, my flesh doth

doth euen tremble thereat, and O Lord (thinke I) who or what am I, that I should endure the very least of these? Whither now shall I goe to gather heart and courage, but vnto thee, O thou preseruer of man? and how happy were I if I could rightly esteeme this happines of hauing such a freedom of accesse vnto thy throne of grace? Here therefore doe I prostrate my soule before thee, earnestly beseeching thee, in the name of Christ, to bee mercifull vnto mee in this behalfe. And first of all, O most tender Father, because such daine euils, doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke vpon

on the certaintie of afflictions, and how vaine a thing it is for mee, in the surging waues of this worldlie sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto mee) the crosse shall neuer come vpon me at vnwares, my thoughts being taken vp with continuall expecting it. And then, O Lord, when thou hast thus framed mee to liue as a man alwaies waiting for some triall, let it bee thy pleasure also, to furnish and to supply mee with such graces as belong to the comfortable enduring it.

Giue mee a readinesse of heart, to submit my selfe alwaies to thy appointments, that

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that I may neuer dare to repine or grudge at thy proceedings, giue mee a portion of strength proportionable to that weight which thou wilt lay vppon me, that I droupe not vnder the burthen, that I faint not in my minde: Giue mee feeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may interpret it to be a fruite of thy loue that thou doost afflict mee.

Giue mee faith in thy promises, so firme that it may not bee shaken by the storme, nor I growe wearie or wauering in waiting for thy mercie to release mee. Giue mee wisdome to iudge aright of the rea-

reasons of thy trying mee, and to make a holie vse of euery chastisement: giue me care to store vp in the midst of my heart, such comforts as thou in thy word hast reuealed for seuerall visitations, that I may not be then to seek for comfort, when I shall chiefly want it: finally, giue me a stedfastnesse of resolution to cast my burden vpon thee, and to hold this fast, that thou art bound by thine owne promise neuer to forsake mee. Being, O Lord, thus armed, out of the storehouse of thy rich grace, I shall enter the combate with courage, I shall goe through it with cõstancie, and end it with ioie, looking for that crowne of life which thou hast promised.

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sed to those that loue thee, and whome it was thy good pleasure, before all worlds freely to loue in Christ Iesus, to whom be prayse for euer, Amen.

A Prayer for the afflicted in what kind soeuer.

O Gracious GOD, how happy am I, who haue so strong a tower as thy great Name to run vnto, especially now in this sad and heauy day of tribulation: I see (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering shewe they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his

his hand and pearce it. If I turne mee to my ancient louers and friends. it may bee they will ſtand aſide from my plague, and mine old acquaintance wil hide themſelues, and I ſhall be euen as a ſtranger in the ſight of my familiars: If I ſeeke to my neighbors, alas, what refreſhing ſhall I finde? Truth it is, O God, and thou haſt ſo ordained that hee which is in miſery ſhould be comforted by his neighbor: but men haue forſaken the feare of the Almighty: ſo that he, which is ready to fall, is as a deſpiſed lampe, and fewe are apt to weepe with him that is in trouble: Beſides, the greateſt part are ſo ouercome with groſſe ignorance, that they are miſe-

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miſerable comforters & phyſi-
cians of no value, not able to
miniſter a word in time to him
that is wearie. Whither then,
or to whom ſhall I go but vnto
thee, O moſt gracious & ten-
der Father? Thou art a pitti-
full God, thy compaſſions are
great, thou art the Father of
mercies, & the God of all com-
fort, thou makeſt the wound,
and bindeſt it vp, thou ſmiteſt,
and thy hands do make whole:
thou haſt commaunded to call
vpon thee in the day of trouble,
and thou art a helpe readie to
bee found. To thee, therefore
do I lift vp my ſoule: Encline
thine eare, O Lord, and heare,
open thine eyes (O Lord) and
ſee, look mercifully vpon thine
afflicted ſeruant: the daies of
for-

sorrow are com vpon me euen
changes & armies of miseries
are against me. If my griefe
were weighed, it would be hea-
uier then the sand of the sea:
I am broken with one bre-
king vpon another. Make me
(I pray thee) to consider seri-
ously, that it is euen thou which
hast done all this, that these
things come not by chaunce,
but by thy prouidence and cer-
taine appointment, that so I
may bee dumme and not open
my mouth to murmure or re-
pine. Open mine eyes, that
I may see mine owne deser-
uings, and what cause I haue
giuen thee euen to crush me to
peeces with thy heauie iudge-
ments, yea to cause the pit of
thy eternal vengeance to shut
her

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her mouth vpon mee. What cause haue I left vnto mee to complaine, when I am lesse then thy smallest mercie, and my sins greater then the greatest sorrow thou hast laid vpon me? It is thy loue, O Lord, from whence this proceedeth. In this course, thou dost offer thy self vnto me as to a sonne. thou knowest my corruptiõs, the rebellion of my heart, the crookednes & vnreformednesse of my nature, thou seest before some great euil that I am like to fall into, if I be left vnto mine own course: thou findest me to bee forgetfull of my dutie to thee, cold in prayer, backward and lumpish in holy seruices, well-neere lulled asleepe in the common securitie of

of the times: It is thy wisedom to rouse me vp, and to put thy booke of affliction into my nostrils, to bring mee backe into that good way from which I am falling. I knowe thou dost therefore chasten me, that I may not be condemned with the world. O teach me (I pray thee) to learne to iudge my selfe, to search and to trie my waies, to pry into my course by-past, that I may finde out those euils which beare in mee the greatest swaie, and may in some measure vnderstand, what it is which thou aymest at in afflicting me. And enable mee withall to reforme mine errors, to recouer my wandring, and to get a happie victorie ouer my rebellious flesh: that

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that I may be able to say here-after, It is good for me that I was in trouble, blessed bee the time that the Lord afflicted mee: and how sweete is the quiet fruite of righteousnesse, which springeth forth from the bitter roote of tribulation?

In the meane space (O Lord) vntill it shall please thee to put an end to my present grievances, teach me, not to make haste, or to seeke by vile and vnwarrantable courses to wind my self out of thy hands, but grant that I may tarrie thy leasure with patience, not daring to prescribe vnto thee what to doe. And when this storme is over, and the sorrow past, O keep me from security, make mee to remember the vowes

vowes and promises of obedience which I now make vnto thee, prepare me to a fresh triall, that my care may be to be prouided for whatsoeuer thy pleasure shall be to lay vpon me. Heare me in this, and in all other my suits for his sake in whom thou art best pleased, euen Iesus Christ the righteous. Amen.

A Praier in respect of some losse receiued, as of honor, or goods, &c.

O Eternall God, the God of prouidence, the orderer and the disposer of all things both in heauen and earth: Be ready (I beseech thee) to heare the praier of thy distressed seruant.

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uant. Helpe my weaknesse, I entreat thee, & quicken me to the performance of this dutie of calling vpon thy Name. I am euen ashamed of my selfe, to see mine owne faintnes, and how sone I am cast downe vpon euerie occasion. O raise me vp (I prayse thee) and make meete to lift my heart towardes thee, according to whose good pleasure all things come to passe: Is it not thou (O Lord) which hast layde these things vpon me? art not thou he who both giuest and takest at thy will? art not thou the Iudge which makest lowe, and which makest high? Shall I murmure against thee, which hast such an absolute and vncontroulable soueraignty ouer all?

shall

shall I receiue good at thy hand and not euill? O keepe downe my repining & mutinous and discontented thoughts, allay the height & hautinesse of my spirit, teach me how to be abased & to haue want, make mee to see the vanitie of that which I was wont euen to admire, and to set my heart vpon. Let this abridgement bee a schoolemaster vnto mee, that I may learne by it to drawe mine affections from these fading and transitorie commodities. O Lord, what is honour? Is it not a blast, or as smoak which quickly vanisheth? What is wealth? Is it not lighter then vanitie it self? doth it not take her to her wings as an Eagle and flie into the heauen? O

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knit my heart hencefoꝛth vnto thee: O blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand: make mee to lay vp treasure in heauen, & to seeke after that kingdome of thine, which cannot be shaken: frame my heart to the choice of the better part, of which I can neuer bee depriued. Let mee affect the true honour which stands in the faithfull seruice of my Sauioꝛ. Let me laboꝛ foꝛ that enduring and durable riches, wh'ch consists in the knowledge of thee, and in the feeling of thy gracious fauour. Suffer me not) I pray thee) so to limit thy power, as to thinke that thou art not now able to supplie mee, sith

sith the meanes which I was wont to enioy, is taken from me: but make mee faithfully to consider, that thy hand is not shortened, but that thou hast enough in store for those that loue thee. Thou art able to giue me a great deale more, and after thou hast exercised me awhile, to bestow my last dates with more abundance then the first: thou canst make the little meale in the barrell not to waste, and the small quantitie of oyle not to diminish: thou canst cause a small thing to be better vnto me then great riches to the mightie, and a dinner of greene hearbes to bee more sauory to me, then a stalled Ore to them. Therefore, I beseech thee, restraine

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my desires, make me willingly to submit my selfe to thy wisedome: Let thy prouidence and promise be my store-house and the stocke that I relie vnto: let this satisfie mee, that though I lose all that I haue, yet inasmuch as thou hast once loued mee in Christ, I shall neuer lose thy fauour. And let not the beholding of my children and family dishearten mee, or make mee to cast perils, and to say, Wherwith shall I feede them? How shall I cloath them? O Lord they are better then manie sparrowes, and dearer vnto thee then the lylies of the field: thy promise of mercie is entailed to my posteritie: O let my faith rest vpō this foundation.

Pre-

Prepare mee (I pray thee) to further trials, make me ready by degrees to loſe euen my life it ſelfe, if it may bee for thy glorie. And thus, O Lord, deſiring to reckon euen this croſſe (though my vnreformed nature doth gaine ſay it) among thy chiefeſt fauours, I commend my ſelfe and my poore prayers vnto thee in Chriſt Jeſus thy beloued ſon, and my beleeued Sauiour. Amen.

A Praier, fitted to the loſſe of an eſpeciall friend, as a Father or Husband, &c.

O Almightie Lord GOD, whoſe glorie is aboue the

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heauens, and which hast thy dwelling on high, but yet abasest thy selfe to beholde the things in the earth, be pleased, euen for thy deerest Sonnes sake, to cast downe thy compassionate eyes vpon my afflicted and grieued case. Comfort (Lord) comfort, I pray thee, thy seruants soule, suffer me not to be swallowed vp of discouragement. Thou hast taken from me the very staffe of mine estate, one, vpon whom (in the eye of flesh and bloud) all my comfort did depend: he is now gone the waie of all flesh, and hath made his bedde in the dark: yet thou, O Lord, still liuest, thou art alwaies the same, and thy yeeres shall not faile. O raise vp, I beseech

thee

thee, my languishing and discouraged heart, my drouping thoughts: make mee to looke towards thee, from whom alone all comfort cometh. Hast thou done this, and shall I controle it? Is death thy messenger, and shall I murmure at his cõming? Is my dearest friend, whom I loued as mine owne hart, gathered vnto thee, his appointed moneths being now expired, & shall I lament his happines? Dost thou still hold me with thy hand, & euen compasse mee about with thy gracious prouidence, and shall I distrust? Is thy purpose and promise and power to bee my God, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine

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arme, or as if thou, Mal-sufficient God, wert tied vnto outward meanes? Must not I also ere it be long make the graue my house, and lie down with others in the dust? Is there not an assured hope that all that liue and die in the Lord Iesus shall be ioined together after death, and at the last daie be caught vp in the cloudes to meete the Iudge in the ayre, and after that to bee euer with the Lord? I most earnestly beseech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts, to bring my violent affections into a holy compas: Let me not be sorrowfull like those which haue no hope, make me to reioice on his behalfe,

halfe, whose pilgrimage is at end, and whose Christian and holy course dooth euen allure mee, that thou hast receiued him into euerlasting habitations. Teach me to haue a holie and prepared longing for the date of my dissolution: And grant mée that grace and wisdome, so to loue those whome both Nature and Religion bind me to respect, that I may alwaies conforme me and submit my affections to thy most wise and soueraign disposings. To bee without apprehension of such losses, I knowe by thy word, that it is impious: to be extream and without measure in passion, is desperate: Keepe me, I beseech thee, in the mean, that my sorrowes may be tem-

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pered with comfort, and my heart may alwaies bee fired furelie vpon thee: Afford mee both this and all other needfull fauours, in and for the merits of my alone Sauiour Iesus Christ, Amen.

The Orphanes lamentation.

THy Word (O Lord) which is the word of Truth and cannot lie, hath testified of thee, that thou art The helper of the fatherlesse: Hereby haue I (poore forsaken wretch) taken heart vnto my selfe, to flie vnto thy mercie-seat, and (as it were) into thy lap, freely to poure out my lamentations. Lest I am to the merciesse

lesse mercie of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight I was not a little tender, my estate in common vnderstanding is very miserable.

Some there are which will séeme to pittie mee, and who will sprinkle some common words of compassion on mee, but no truch of comfort commeth from them. Nay, euen those of néerest acquaintance, and who during the life of my Parents, did professe the greatest loue, do now look strangely on me, and their behauiour and fashion is, as if they did not knowe me. Most true do I find ẏ saying of Salomon, that the friends of the rich are

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manie, and that the poore is hated euen of his own neighbours, his friends will depart far from him, and though he be instant with words, yet they will not regarde him. When in feare of oppression, I flie vnto them which are armed with authoritie to relieue me, though I speake with prayers, they answere roughlie, and so are their harts set vpon bribes, that nothing but a gifte in the bosome will perswade them. Thus is affliction added to my miserie, but no man careth for my sorowe. All this is through thy prouidence (O thou which sittest at the sterne and disposest all things): I knowe that out of thy mouth, and from thy decree, proceedes both good

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and euill. Whither then shall I look, but vnto thee that hast smitten me? Who can binde vp my wound, but onely thou that makest it? I lift vp therefore my heart with mine eyes and hands, to thee that dwellest in the heauens: As the eyes of seruants looke vnto the hand of their Maisters, so shall my eyes wait vpon thee, vntill thou haue mercie vpon mee. I am sure (because thy word hath so assured me) that thou wilt not forsake for euer, but though thou sende affliction, yet thou wilt haue compassion, according to the multitude of thy mercies: Thou puttest my teares into thy bottell, all my grieuances are noted in thy Register: My soule

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soule shall therefore cleaue vnto thee, and vnder the shadow of thy wings will I reioice. To thee I doe commit my selfe, vppon thee alone doe I cast my care, O (I beseech thee) cast not off my soule: Vpon thee haue I bene stated from the wombe, thou art he which tooke mee out of my mothers bowelles: Whom haue I in heauen but thee? and I haue desired none in earth with thee: Thou shalt be the strength of mine heart, and my portion for euer. I see more and more how good it is for me to draw nere to thee: My friends haue deceiued me as a brooke, and as the rising of riuers they passe away, but with thee there is no shadow of change. No man

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did euer truſt vppon thee and was deceiued.

Friends may dy, and return to their earth, but thy yeeres endure from generation to generation. Thou giueſt to beaſtes their foode, and to the young rauens that crie: Thou clotheſt the graſſe of the field, the verie ſparrowes are reſpected by thee. Am not I (O Lord) much better then they? O make mee to depend vpon thy goodneſſe, and to knowe that if I ſeek thee, I ſhal want nothing that is good: Thy eie is vpon them that feare thee, and vpon them that truſt in thy mercy. The hearts of all men are in thy hands, thou madeſt euen the Egyptians to fauour thy people: and as thou

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thou causedst the verie rock to yield water for the thirsty, and the deuourer to afforde foode for Sampson, so thou canst turne the hearts of those that most neglect mee, and make euen strangers and men vnknowne to become kind vnto mee.

Let it bee my care to serue thee, and to walke before thee in vprightnesse, and then I am sure with thee there is enough in store, and thy prouiding can not faile me. Stirre mee vp to seeke thy kingdome, and the righteousnesse therof, and all things else shall bee supplied to my comfort. Assure my soule that thou art my Father in Iesus Christ, then shall I bee sure that thou hauing prouided

uided for mee a better inheritance, wilt not forsake me for these outward things. Harken (I beseech thee) to these desires of my soule, and breed in mee a stedfast expectation both of these and of all other needfull graces, for the merites of Jesus Christ my Sauiour. Amen.

The Captiues Prayer, taken by a forrain Enemie, or otherwise imprisoned for debt, or vpon any like occasion.

OVt of the deepe places do I call vnto thee (O Lord) let thine eares attend vnto the voice of my praiers. Behold, here I dwell in darknesse and in

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in the shadow of death, being bound in misery and yron, and feeding vpon the bread and water of affliction. Closed I am in prison and cannot get forth. I do know and confesse that thy iudgements are right, and that thou hast afflicted me iustly. Full idly and vainelie did I spend my precious time in the daie of my libertie, walking in the way of mine owne heart, seruing lusts and diuers pleasures. To be tyed to the duties of my calling, or otherwise earnestly & busily to follow any course that might be for thy glory, it was a burden & a griefe vnto me. Many other sinnes there are, of which I am guilty before thee, which haue deserued both this, & a far greater

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ter punishment, yea euen to be held vnder darknes in euerlasting chains, and to be plunged with Sathan & his angels, into the lake which burneth w̄ fire & brimston world without end. But (Lord) there is plenty of mercy w̄ thee, & thy compassions faile not, thou art good and gracious, & of great kindnesse vnto all them that call vpon thee. Giue eare (I beseech thee) to my prayer, & hearken to the voice of my supplication: Let the beames of thy fauour shine into this desolate and comfortlesse place, with which I am enclosed: Refresh and reioice my distressed & grieued soule, for vnto thee doe I lift vp my soule. Looke downe from the height of thy sanctuarie, and heare

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heare the mourning of the prisoner. Sanctifie this great crosse vnto me, that it may be a meanes to humble me, and to bring mee to a through sight & sense of mine owne deseruings: Sweeten it also with the comfortable taste of thy fauor and loue in Christ. And although my body be straitned, yet enlarge my spirit, that I may now bee more feruent in prayer, more strong in the desire and longing for thy grace then heretofore. Suffer me not to growe wearie with waiting vpon thee, or with looking or respecting for thy mercifull goodnesse in my deliuery.

Let me not presume so farre as to take vpō me to prescribe thee how to deale with mee,

or

or when and by what meanes to enlarge mee: But graunt that I may both contentedlie and quietly tarie thy appointment, assuring my selfe that when thou seest mee to be more fitte for libertie then for restraint, thou wilt bestow it on mee. In the meane time, proportion (I pray thee) my desires and affections to my present meanes: As I haue but little, so make me contented with a little: and as my diet is but coorse, my lodging but wearie, & the ayre not so sweet as I was wont to enioy, so frame my mind and bodie to a patient bearing of all these vnpleasing inconueniences: Make mee often to meditate and thinke with my selfe, that if

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if such a prison as this, in which a man may finde some intermission of sorrow, and out of which hee may conceiue hope of deliuery, bee so irksome to mee, then how woefull is that dungeon of hell, whereof the prince of darknesse is the keeper: and where, as the torment is easelesse, without all intercourse of any refreshing, so it is endlesse, without all possibilitie of getting from it: And then, O Lord, let this meditation worke with mee, both to the humbling of my soule, whose desert it is to bee eternally shut vp in that loathsom pit, and to the inlarging of my thankfulnes vnto thee the God of mercie, who hast sent thy sonne, to free me from that intol-

tolerable captiuitie. Cause me withall (I beseech thee) to bee as sensible of my bondage vnder the tyrannie of sin and sathan, as I am of my detainement in this present thraldom, and as desirous to bee drawne out of it into the glorious libertie of thy children, as I now am, to be freede from this imprisonment: and if it shall hereafter bee thy pleasure to restore mee to my desired freedom, O make me euer mindfull of the vowes and promises of good things, with which I am now ready to bind my self vnto thee: that so thy mercie may neuer bee forgotten by mee, but may be euer fresh in memorie to quicken mee to the diligent and faithful seruice of

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of thee, who art the only God, in three persons, the Father, the Son, and the holie Ghost, to whome bee honour and glorie, might, maiestie and dominion, world without end. Amen.

The slaundred person laden with vniust reproaches, thus commendeth his case to God.

GReat is my griefe (O Lord) neither is it to me a small vexation, to see how wicked men haue sharpned their tongues against mee. They doe shoot out bitter wordes like arrowes, and wound me with their multiplied lies, as with a razour that cutteth deceit-

ceitfully: and as dead flies do cause to stink and putrefie the oyntment of the Apothecarie, so do they make my good name to become euen vnsauorie amongst men. O how bitter is this vnto me, euen as gall, and how doth my soule euen pine awaie within mee to consider it? Yet (O gracious God) why should my spirit bee so perplexed in mee, hauing such freedome of accesse vnto thy Maiestie? Thou art set in the throne of righteous iudgement, these cloudes and mists of foule reproaches, cannot hide the truth of my cause frō thy all-seeing eyes. To thee therfore doe I appeale, and in thee do I put my trust: iudge thou me according to my righ

teousnesse, and according to mine innocency that is in me. I cõfesse (O Lord) that in thy sight I am a most vile, and wretched sinner, and that if I should dispute with thee, I could not aunswere thee one thing of a thousand. Therefore in the case betwixt thée and my soule, I will lay my hand vpon my mouth, and abhor my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine vprightnesse, and how vntrue these things are which they put vpon me. And indéed this witnes of my conscience is my chiefe reioycing, and with it I do secretly solace my

selfe

ſelfe againſt all their moſt bitter and poiſonfull accuſations. This maketh mee to haue boldneſſe towarde thee, and with comfort to truſt vnder the ſhadow of thy wings, vntill theſe afflictions ouer-paſſe. Send thou from heauen and ſaue mee from the reproofe of theſe that would ſwallow mee vp: keepe mee ſecretly in thy Tabernacle from the ſtrife of tongues.

Furniſh mee with patience (I beſeech thee) vntill thou pleade my cauſe and execute iudgement for me: repreſſe my tumultuous and ſwelling ſpirits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartily pray to thee, euen for my moſt

vehement accusers. And (O Lord) if they belong to thee, open their eies that they may see their error, touch their hearts, that they may bee sorrie for their bitternesse: Otherwise, if they bee such, whome thou (who understandest all things) doost know to bee incurable, represse their rage (I praie thee) let their lying lippes be made dumbe, which cruelly, proudly, and spightfully speak against the righteous. As for me, vphold me in my integritie, stablish me in euery word and good worke, enable me to such an holy & blamelesse conuersation, that those which reproach mee as an euill doer, may bee either won vnto thee by my good example, or else

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may be made ashamed when they bee not able to blame my behauior in Christ. Teach me to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue to sacrifice not my good name onely, but euen my life it selfe for thy glory. Thus, O Lord, relying vpon thy promised readines to heare the praiers of thy seruants, haue I heere poured out my soule before thee, beseeching thee to vouchsafe a gracious audience, both to these and all other my humble sutes, not for mine owne sake, but for thy Sonne and my Sauiours sake Christ Iesus, Amen.

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The Persecuted for a good & righteous Cause, & brought into hazard, both of his liberty and life, is directed thus.

I See now, O my most gracious God, and in Iesus Christ most kind and louing Father, the trueth of that which thou thy selfe hast reuealed in thy blessed word, euen that All that will liue godlie in Christ, shall suffer persecution: Thy beloued sen told his disciples, that they should haue in the world much trouble, and bee hated and hated, and continually molested for his sake. And now (Lord, it is thy good pleasure to call mee vnto this seruice,

nice, euen to beare witnesse to thy trueth by my suffering. Much weaknesse I acknowledge, that I find in my selfe, to stand out in so iust a quarrell, much vnworthinesse to be aduaunced to such an honour. Before thee therefore do I fall downe my selfe (for from thee is euery perfit gift) beseeching thee to make thy power apparant in mine infirmitie: and to strengthen me, poore wretch, that I may chærfully take vp my crosse and follow thee.

Breathe into me, by thy spirit, the sauing knowledge of thine vndoubted truth, that I may be firmely setled therein, and fully assured of the goodnesse of that cause, which I am called to maintaine.

Out of the mouth of babes thou hast ordained strength, thou canst make euen the vnlearned, and the men without knowledge to speake, to the astonishing and amazement of the mightie: It is thy inspiration ỹ giueth vnderstanding. Endue me with courage, that I may speake of thy testimonies before Kings, and may not be ashamed: Season withall, myzeale & boldnesse, with such meeknesse and reuerence, that there may be in my behauior no appearance of vaine glory, but that all may see, that it is the honour of thy Name, and the defence of thy trueth which I seeke for. Ground me so sure vpon the rock of truth, shed so abroad thy loue, and the seeling

seeling therof into my inward parts, giue mee that earnest of my future inheritance, & that taste of the powers of ỹ woꝛld tocome, that no windes, oꝛ stoꝛms, either of plausible perswasions, oꝛ of hard & cruell vsage, oꝛ of variety of toꝛments set beꝺoꝛe mee, may be of any foꝛce and power to remoue me.

Dꝛawe my meditations often, vnto the Pꝛince of my saluation Iesus Chꝛist, who was also consecrated thꝛough afflictions. Enable me to learne by his example, to endure the crosse, and to despise the shame foꝛ the ioy which is set beꝺoꝛe me. Let mee neuer foꝛget it, that if I suffer as a Chꝛistian, I am a partaker of his sufferings, I beare his marke vp-

on me, and that this light affliction which is but for a moment, shall cause vnto me (it being the way which thou hast landed out to heauen) a farre most excellent and an eternall weight of glory. And when I feele anie cowardly feare to surprise me, and my selfe almost readie to faint in my mind, then bring it to my remembrance, that if I deny thee, thou wilt denie mee also, if I cast away my confidence, thou wilt also cast mee off at the last day. And seeing without thee I can doe nothing, make me earnest in Praier, and a continuall petitioner to thy Maiestie, from thee to be supplyed with all necessarie graces, such as thou knowest to

to bee fit for my present case. Take from mee all trusting to mine owne sufficiencie: open mine eyes that I may more and more see mine owne scantnesse, and the weaknesse that is in mee for weighty services: Make me to know that my ful dependance vpon thee, shall be my chiefest staie: and that as without thee, I cannot stand, so being vpheld by thee, I shall not miscarry. And if it shall be thy pleasure to deliuer mee from this question which I am now come into, and to restore me to my wōted peace, preserue me, I pray thee, from securitie, stir me vp to make prouision for some greater storme, remembring still, that without beeing faithfull and com-

constant vnto death, there is no hope to receiue the crowne of life. All these mercies, and whatsoeuer else thou knowest to bee needfull, reach out vnto mee, I humbly pray thee, euen by those promises of grace which thou hast made, and offered in the Mediatour of grace and glorie, Iesus Christ, Amen.

Some barren Hannah, or childlesse Elizabeth, desiring to be blessed with fruite of body, prayeth thus.

NEither am I the first (O most mercifull Lord God) whom thou hast thus afflicted, neither am I without exam-

ples

ples of holie persons, who haue both sued vnto thee for comfort in such an occasion, and haue béene heard also of thee in that they desired. This is no little ioy vnto my grieued heart: for as I am certified hereby, that I may thus bee chastened, and yet be deare and precious in thy sight: so I doe also from thence conclude, that thou both art able to release me, and wilt likewise, if thou see it in thy wisedom to be conuenient for me. To thee therfore do I make my moane (O Father of mercies & God of comfort) be not deafe, I beseech thee, to my prayers. Looke fauourably, and with a compassionate eye vpon the trouble of thy handmaide. It hath

hath hitherto beene thy pleasure to shut vp my wombe, and to denie mee that comfort by childzen which thou hast vouchsafed vnto others. Humble me (I pray thee) vnder thy hand and grant that I may truely, and sincerelie, and feelinglie, acknowledge, that though this be no little crosse, yet it is nothing to that which I haue deserued. It is iust, I confesse, with thee, to punish my barrennesse in grace. and my fruitlelnesse in holie things, with this want of outwarde encrease.

Make mee (O good God) as sensible of my spirituall defects, as I am of these bodilie inflictions. And as it is reported of thee in thy Word, that

that thou makeſt the barren woman to dwell with a famitie, and to be a ioyfull mother of children, ſo make mee (I humbly craue of thee in Ieſus Chriſt) an example of thy mercy herein. Let mee bee as the fruiteſull Vine on the walles of my husbands houſe, and let (at the leaſt) one Olive plant ſpring out from mee, to ſtand about his table. The fruite of the wombe is thy reward, of thee alone doe I deſire it, from thy mercie onely doe I erſpect it.

And, good Lord, bee pleaſed ſo to order and to direct my deſire herein, as that I may not in this ſeeke ſome outwarde contentment onely, but that my chiefe reſpect may be, that by

by mee, thy Church may bee increased, and that out of me, may proceede such an one by whom thy glorie may be furthered, and the honour of thy Name aduaunced amongst men.

Teach me withall, so to referre my desires to thy wisedome, and to submit them to thy gracious disposing, that if it shall seeme good to thee, not to grant this my request, I may not murmure against thee, but may patiently and quietly beare, whatsoeuer either in this, or in anie other kind thou shalt lay vpon mee. Let me consider, that though this which I now craue bee a fauour not to bee despised, yet that thou hast in store better

blessings

blessings for thy seruants, euen spirituall blessings in heauenly things: stirre me vp to seeke these especially, and with Marie, to chuse the better part, which shall neuer be taken from those which once enioie it. And because I haue so great a desire of encrease, let it be my care, both in mine owne particular, to vse all good meanes, by which I may encrease in grace, and touching others also to labor ẏ encrease of thy kingdome, by prouoking, perswading, and through my good example, winning and drawing them vnto thee. So (Lord) being (by reason of this crosse) a woman troubled in spirit, out of the abundance of my cõplaint, I haue pou-

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powred out my soule before thee, submitting my selfe in all humility to thy appointment, who makest all things to worke together for the good of those whom thou doost loue in Iesus Christ, to whom be praise both now and euer, Amen.

A Prayer applied to the state of a man inwardly perplexed with the horror of sin, with doubtings of Gods fauor, and with the tentations of Sathan tending to despaire.

O Thou most pittifull God, & to those whom thou louest in Iesus Christ, most tender Father, neuer did there any poore chased Hart braie after the

the riuers of water, so as my distressed and amazed Soule panteth after thee. Oh that I had faith to lay holde vpon that most sweete promise, by which thou calleſt all that are wearie and laden to come vnto thee. Faine I would, O Lord, approach into thy gracious presence, and happie seeme I to my selfe, if I might taste though but (as it were) some crummes of thy rich mercie. Wee thinketh that all things which I see in the world and which the sonnes of men doe dote vpon so exceedingly, are but dung and drosse in comparison of thy fauour: Oh that I might be but one of the lowest of thy saints, or (as it were) a seruitour or doore-keeper among

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mong thy holy ones. Thus I see thy mercie, I admire it, I prefer it in my choice before the greatest treasure: but when I would apply it to mine owne particular case, Oh what a world of discouragements doe I meet with? My sinnes doe take such hold vpon mee, that I am not able to looke vp: they are so manie yea, more in number then the haires of my head, that my heart doth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of prophane, hardned, secure, vicious, worldlie, and vnsanctified thoughts, how manie offers of grace I haue neglected, how thy forbearance

rance hath bẽn abuſed by mẽ. how I haue bẽne a reproach and ſlaunder to thy Goſpell, how dead and lumpiſh and falſe hearted I haue bin in thy ſeruice, how barren in good woꝛks, and what little pꝛocẽdings I haue mãde, going rather backeward then ſtriuing vnto moꝛe perfection, how I haue contented my ſelfe with ſhewes of godlineſſe: when (I ſay) I think vpon theſe and other my groſſe and palpable enoꝛmities, I cannot but vterlie condemne my ſelfe, neither can I beleeue that it is poſſible foꝛ ſo vile a wꝛetch as I, to be admitted into thy fauour. Sometimes I conceiue ſome little hope, and I ſeem to my ſelfe to haue ſome taſte of thy

thy fauour, and some kind of assurance that I am dear vnto thee in thy son: but suddenlie my comfort vanisheth, my hope is ouerclouded with perplered doubtings, and I am well neere swallowed vp with meere despaire. Can anie mortall man (thinke I) know the mind of God: or if some holy person may be so farre graced, as to vnderstand Gods purpose touching himselfe: is it possible that so vile a creature as I should come to such a high prerogatiue?

Can the spirit of the Lord dwell in such a stinking and polluted soule as mine? Will hee vouchsafe to giue mee an assuraunce of Gods fauour? Or if I might knowe now that

that I am in the state of grace what assurance can I haue, that I shall so continue, being beset with manie imperfections? Thus, O Lord, mine owne thoughts oppresse mee, and mine own soule doth plead the case against it selfe: Neither is Sathan, the auncient enemy of thine elect, wanting, to adde affliction to my miserie.

Heretofore his manner hath beene, to incite and to prouoke mee vnto sinne, by hiding and couering the vglie and most loathsom face therof, and to beare mee in hand, that it was a verie easie thing to repent, and that also thy fauor (O Lord) might bee procured by and by.

Note

Now he enlargeth my euils, and makes my sins to appeare before my conscience in most terrible and hideous shapes, he telleth me, that my hypocrisie is apparant, that the guile of my heart is written in great letters and cannot bee denied, that it is now in vaine for me to sue for grace, there being no hope of mercie left for such offenders: that it is to no purpose for me to pray: for as I cannot pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there bee any accesse vnto the throne of grace for the requests of such a trespasser. Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all

all those discouragementes which mine owne heart murmureth against mee, I doe heere aduenture my selfe into thy most glorious presence. If I shall find fauour in thine eies, shew me the light of thy countenaunce and I shall be safe: If thou say, I haue no delight in thee, behold, here I am, doe to me as seemeth good in thine owne eyes. I knowe what thou hast spoken in thy word, namely: that if I draw neere vnto thee, thou wilt draw neere vnto mee, and that thou wilt fulfill the desires, and accept the vnexpressable groanes and sighings of thy seruants: Truth it is, O Lord, I dare not say that I draw neer vnto thee as I should, or that my

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desires are such as they ought to be, or that I groane vnder my sins with such an effectuall & pearcing feeling as is fit.

All that I am able to doe, and that in much weakenesse, is to crie faintly vnto thee, Oh drawe mee, and I will runne after thee, make mee to desire thy mercie in sinceritie, bruse my hart, that I may yeeld out many vndissembled sighings after thee. Yet (O Lord) though there bee in mee but such poor beginnings of grace, suffer me not (I beseech thee) to cast awaie my confidence. I am well assured that thou hast not forgotten thy promise of not breaking the bruised reede, nor putting out the smoaking flaxe, & of giuing a bles-

blessing vnto those which hunger after righteousnesse.

Is it possible, O Lord, that thou shouldest leaue off to bee gracious, and shut vp thy tender mercies in displeasure? Didst not thou send thy sonne into the world, to die euen for chiefe sinners? Is it not true, that where sin abounds, there thy grace aboundeth much more? Could I euer so much as truly desire reconciliation with thee, vnlesse thou didst worke it in me?

Is not this request, Lord, helpe my vnbeliefe, the verie voice of thy Spirit within me? Could I complaine of the hardnesse of my heart, or sincerely loath mine owne corruptions, as being displeasing

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to thy Maiesty, if thine owne finger had not effected it? Should I feele such a combat in my soule, and such a tumult within mee, if thou hadst not truly begunne to drawe me to thy selfe? Would Sathan so continually molest me, and so eagerly pursue me with variety of most malitious and sharp assaults, if I were still held captiue by him at his will? Raise me vppe therefore, O Lord, I pray thee, refresh my dejected and cast downe soule, perfit the worke of grace which thou hast begun within mee, make mee to heare of ioy and gladnes, that the bones which thou hast broken may reioice. Thou hast set me as a marke vnto thy selfe, thou hast writ-

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ten bitter things against me, and made mee to possesse my former iniquities, thou hast hidden thy face from mee, and taken mee for thine enemie: comfort me now according to the daies that thou hast afflicted me, let mee behold thy face in righteousnes, and restore vnto mee the ioy of thy saluation. Rebuke Sathan, I most humbly beseech thee: though thou please to buffet mee with his messengers, yet let thy grace be sufficient for me, and make thine owne power in resisting mee, perfect and manifest by my weaknes, which of it selfe is ready to bee pressed downe with euerie tentation. Giue mee that holie wisedome, not to beleeue Sathan, no, though

he ſpeake the truth: inaſmuch as he is the Father of lies, and neuer ſpeaketh truth but for a wicked purpoſe. And (O Lord) as thou encreaſeſt my comfort, ſo withall encreaſe my care, that I may not fall from perplexity to ſecuritie, but that I may alwaies keepe my heart with all diligence, proouing my faith, and ſearching my waies, and exerciſing my ſelfe vnto godlineſſe. Make mee a carefull and an vnderſtanding hearer of thy word, ſith it is the word of life, a quickening word, a word which doeth reioice the heart: and becauſe, except that be my delight, I ſhall vtterly periſh in mine afflictions.

Make mee circumſpect to pre-

preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and graunt that I may studie to preserue the peace of my conscience aboue all things, taking heed of wounding it with presumptuous sinnes. And, O Lord, stablish me with thy free spirit, that albeit Sathan seek to sift me, to winnow me as wheate, yet my faith may neuer faile, but may bee as mount Zion which cannot bee remoued, but remaineth for euermore.

Thus, O my gracious God, hauing, through thy mercie, peace in beleeuing, and ioy in thy holy spirit, I shal finish my course in comfort: which I pray thee grant me for his sake

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who is the prince of peace, euen Iesus Christ, to whome with thee and the H. Ghost, bee all honour and glory, now and for euer, Amen.

A Prayer, then needfull, when a man hath som speciall combate with some one or mo speciall sins, against which he desireth victorie.

O Louing Father in Iesus Christ, it hath pleased thee of thine abundant mercie to giue leaue to euerie humbled and distressed sinner, to poure out his soule before thee, and thou hast bound thy selfe by a promise, both to heare and to helpe all those which seeke thee with an vnfained heart:

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The cõfident assurance hereof hath giuen me courage (albeit most vnlooꝛthy) to pꝛesent my selfe here befoꝛe thee, and to conceiue hope that thou wilt not send me empty away.

Wlounded, O Lord, I am with mine owne hainous sins, my vntamed flesh dooth alwaies rebell & lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quickly quenched, and the law of my members so pꝛeuailech, that I cannot doe the good which I would. I haue in me (I confesse) the seed of euery sin, & my nature is apt to bee wꝛought vnto any kinde of euill. But (O God) there are some pꝛincipall coꝛruptions which doe

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beare in me the greatest sway, and they doe so euen raigne in my mortall bodie, that I am forced to obey them in the lusts thereof: The diuell also is full of most malicious policie, and hee still worketh vpon all aduantages, and out of al things almost taketh occasion to adde fuell to my wicked desires, and by pleasing & delightfull baites to leade them on vnto hellish perfection. The more I striue, the stronger (mee thinketh) these corruptions growe: which maketh mee to feare the vtter quenching of thy graces, and the grieuing of thy holy spirit. Heereby my Prayers are interrupted, my meditations perplexed, and robbed of their wonted sweetnes, my hearing and

and reading of thy woꝛd, is made vnpꝛofitable: My faith is encountred with gꝛieuous doubtings, because I cannot feele that ſtrength and power of thy Spirit which I would. O Loꝛd, if thy mercie bee not my ſtaie, I muſt needes be ouer-come: whome haue I in Heauen but thee? Whither ſhall I flie but to thy gracious aſſiſtance? I beſeech thee, to haue compaſſion on me, crucifie and kill theſe vnruly luſts, abate ỳ ſtrength of theſe violent and wicked deſires: weaken them, I pꝛay thee, & ſuffer them not to haue dominion ouer mee. Let thy Spirit guide me, and lead me into the land of righteouſneſſe. Oꝛ if it be thy pleaſure, O Loꝛd,

Lord, still to exercise mee, yet leaue mee not destitute of thy grace: but encrease it in mee, that I may growe vnto a larger measure of sanctification: make me hereby the more feruent and frequent in prayer, the more strait to preuent all occasions leading vnto euill, ℔ more iealous ouer my waies, the more humble and vile in mine owne sight: that so euen out of euill there may spring good vnto me, & that I may see the fulfilling of that holy promise, that all things worke together for the best vnto thy seruants. Heare mee (I intreate thee) in this, & in all other my requests, for Christ Iesus sake thy best beloued Son, and the only Sauior of thy chosen. Amen.

A Prayer against worldly mindednes, distrust of Gods prouidence, and the too close cleauing of the affections vnto earthly things.

MAnifolde are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundry are the euilles, which (like streames) doe flowe from this hidden spring into my outward man. Among others, I still see (and blessed be thy name who hast made mee to see) how my soule is altogether ensnared, & my affections, as it were taken captiue with the immoderate loue of earthly things. Oh how am I bewitched with the

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the ſeeming ſweetnes of them, how am I euen with a kind of violence caried awaie to the ſetting of my mind and all the powers of it thereupon: when I am to pray, either priuatelie by my ſelfe, or with others in common, when I am called to heare thy word, or am otherwiſe to be buſied in anie godlie exercise, my hart is roouing, and my affections wandring here and there, about the matters of the world, ſo that in theſe diuine imploiments, it ſeemeth to me that I find nocõtentment: but all the time is too long in my conceit which is ſo beſtowed. Thus my ſpirits are quite dulled, & me thinks I haue no life within me, when matters of religion, and the things which con-

concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and of the promises which thou hast made, to withholde no good thing from those that feare thee: neither can I denie, but that I my selfe in mine owne particular haue had great experience of thy goodnes: but yet, when I goe about to worke my heart to a dependance thereupon, and to a holy resting and relying vpon thee, oh what stubbornnes doe I meet with, what infidelitie, what wofull distrustfulnesse? what a combate haue I with my tumultuous thoughts, how doe they resist and gainesaie, and euen smother and suppresse, euerie motion in mee which tendeth to

to waiting vpon thee? What feares are by and by raised vp, of future want, what perilles am I taught to cast, and what plausible reasons dooth my hart frame, by which to make it seeme a vaine and idle, yea and a ridiculous thing vnto mee, to trust to thy prouiding? Thus doe I nothing but euen vexe and teare my soule, beate my braines, and spend my spirits, how to get that which I desire, and how to keepe and preserue that which I haue gotten. My very sleepe, with these immoderate cares, is oftimes taken from mee, and so doubtfull am I for the time to come, that I dare not vse that portion which I haue, for my present comfort. Euen the

most behooueful expenses to those of my family, to the poore that dwell about mee, to the maintenance of the Ministry, are a death vnto mee. And albeit thou blessest my basket & my store, and increasest mine estate by continuall adding thereunto, yet still I seeme to heare within, the voice of the horseleaches daughter, Giue Giue, neither can I perswade my insatiable heart to say, It is enough.

Now (Lord) I beseech thee, to be mercifull vnto me in this thing: Heale in mee this dangerous and increasing sicknesse: bridle these vnruly and misguided passions: suppresse these tormenting and hart-dividing cares: dissolue this glue

glue, by which my affections are so close fastned vnto those earthly things. Open mine eyes, that I may plainly see the true nature of those things which I so much desire: how fickle they are and how vncertaine, what hindrances, yea what enemies, to the good and prosperitie of my soule, what coolers of zeale, what clogges in the waie that leadeth vnto life. Teach mee then to say to my selfe, Oh why doe I weary my self for that, which when I haue I cannot keep, which sooner or later, I am sure I must forgo: why do I so loue that, which is so great an aduersarie to my soule, which will choake good things in mee, and make it a matter of so much

much the more difficultie for mee to bee saued? And to the end, the heat of my affections, after this baser trash, may be the sooner & the more thoroughly allaied, make me to feele the sweetnesse of the things which are aboue: enlighten mine vnderstanding, that I may knowe what the hope is of thy calling, and what the riches of thy glorious inheritance is in the saints, & what a surpassing, exceeding, eternall weight of glory it is, which shall bee shewed vnto vs: that the meditation thereof may make all things else become euen as vile as dung before me. Worke my euill and vnbelieuing hart, to a stedfast faith in thy promises, and to a firme perswasi-

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on of the certaintie of that which thy word hath testified, namely, that if I delight my selfe in thee, I shall be fed assuredly and thou shalt giue my hearts desire. Oh, why should I doubt of this through vnbeliefe, why should I not bee fully assured, that thou which hast promised art able also to do it: and that as a father hath compassion on his children, euen so hast thou also vpō them that feare thee: Thou keepest their bones, thou numbrest their haires, thou obseruest their grontings, thou puttest their teares into a bottell; though a Mother should forgette the fruite of her wombe, yet thou canst not forsake them. O thou the Father of lights, from whom

whom commeth euerie perfect gifte, make mee to beleeue this: so shall my care hereafter, be more for the light of thy countenance, for vse in the Holy ghost, and for peace in beleeuing, then for any of these fading commodities: so shall I bee more studious how to growe in grace, then to encrease in wealth, more earnest for spirituall blessings, then for outward things.

O then, I beseech thee, deny me not this request, send mee not awaie emptie from thy throne of grace: I aske not so importunatly, in any opinion of mine owne deserving, I renounce my selfe, I flee to thy promises. I looke for nothing but for thy words sake, for thy

names

names sake, for Christ Iesus sake, in whome thy soule is pleased, to whome with thee and thine eternall spirit with the bowing of my hart, I yéeld all honour and glorie world without end, Amen.

Against Hypocrisie.

I Remember, O Lord, the saying of thy seruant Dauid, touching the blessednesse of that man in whose spirit there is no guile: and that also which thy sonne, my Sauiour spake, that the Hypocrites portion shall be wæping and gnashing of tæth. In due regarde whereof, O most gracious God, beeing in some measure priuie to my selfe of mine owne cor-

corruption, I am become an humble suter to thy Maiestie, vtterlie to purge mee from the sowre leauen of hypocrisie. A sinne I find it to be which hangeth fast on, and which cleaueth so close, that it is a matter of no little difficultie to shake it off. When I examine my self touching it, I see plainly that I am not able to cleare my selfe thereof before thee. Manie a time haue I in religious seruices, sought more to gaine an opinion of holinesse with men, then to approue the sincerittie of my heart in thy sight: and full often haue I made a shew of zeale, and feruency in things that concerne thy worship and glorie, when my soule hath beene euen dea-

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ded in me, and without all life of affection thereunto: How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue beene wandring, and my thoughts either wholly straying, or at least far from al serious thinking vpon the present busines? How manie duties of godlinesse haue I vndertaken, more with a desire to be seene of men, and to bee well esteemed in the world, then for any truth of loue to the things themselues, or for anie strength of care to glorifie thee? I am not able (O Lord) to lay open to thy full, the hypocrisie of my heart, and that whole bodie of guile, which

which lyeth lurking in mee. Euen now, mee thinketh, I faile, neither is this acknowledgement which I make, so sincere, and so free from fraude as it ought to bee: neither doe I feele my selfe so deepely affected with my present case, as I desire: Loth is my stout heart to yield so much to the accusing and debasing of it selfe: faine would it shifte off euen this vndeniable imputation which I put vppon it. What hope then haue I, (O thou the Father of all mercies) but in thee?

This taste of thy goodnesse, who hast not giuen mee ouer to mine owne hypocrisie, but hast made mee both to see it, and in some little

meaſure alſo to lament it, hath emboldened mee to caſt my ſelfe downe heere before thee.

Let it be thy pleaſure, I beſeech thee, to create in mee a new & an vpright ſpirit, pluck vp euen all the verie ſmalleſt ſprigs of this poiſoned roote of ſecret hypocriſie: Make mee to become a true Iſraelite, a perfit Nathanael. Thou art the God of truth, thou takeſt no delight in lying: O ſtirre vp in me an vnfeined deteſtation of all doubling, and an earneſt loue of inward ſincerities.

Let me neuer forget, how vnpoſſible it is, to blind thine eyes with outward ſhewes, or to delude thee with faire pretences: thou ſeeſt not as man ſeeth,

ſreth, for man looketh on the outward appearance, but thou beholdeſt the heart. Suffer me not to content my ſelfe with a profeſſion of godlineſſe, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthineſſe: but circumciſe my hart (I pray thee) and renue it by thy purging ſpirit, that what good thing ſoeuer I make ſhewe of, the ſame my ſoule within may loue vnfainedly: and that in all exerciſes of pietie, I may not onely drawe neere vnto thee, with my lips and eares, and outward man: but aboue all, with all the ſtrength & power of my mind, deſiring more to approue the

singlenes and sinceritie of my heart vnto thee who seest in secret, then to purchase an opinion with men, who can see but the outside alone, and may long be deceiued with shews. This inward truth vouchsafe vnto me (O holie Father) not for my owne sake, but for his sake, who hath is Truth, and came also into the world to beare witnesse to the Truth, euen Iesus Christ, thy Son and my gracious Sauiour, Amen.

A

Against back-sliding in Religion, and for increase of faith.

O Eternall and Almightie GOD, thou hast in thy word commaunded, that we should take heed of falling frō thy grace, and thou hast there testified also, that the ende of those which goe backe from their stedfastnesse, after they haue once knowne and professed the way of righteousnes, will be exceeding fearfull.

Be mercifull therefore vnto me (O Lord) I most humbly praie thee, concerning this. I find in my selfe great weakenesse, no power haue I of my selfe to persist in goodnesse:

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many meanes also doe these euill daies afford, by which to draw me backeward: corruption in opinion, wickednesse of example, all manner of reproach and scorne cast vpon sincerity, subtile perswasions of politique and carnall friends.

By these and the like, mee thinkes I feele in my selfe a great slaking & an abatement, of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to grow doubtfull euen of those things which I sometimes embraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweete

vnto

vnto me as they haue beene. A ſtrange kinde of dulneſſe creepeth vpon me, and I haue no ſuch life and ſpirit in matters of religion, as formerly I haue had: and to what a woefull paſſe theſe things may come, though I haue much hope when I thinke vpon thy mercie, yet well may I feare when I looke into my ſelfe. Great is thy goodneſſe euen in this I acknowledge, that thou makeſt my heart within mee to ſmite mee for theſe things, and doſt not ſuffer me to runne without ſtaie, into that helliſh down-fall, in which I ſhould bee ſoone plunged, if thou ſhouldeſt once forſake mee. Goe on, I beſeech thee, in thy goodneſſe towards me.

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Quicken vp my dull heart, enliue my too much decaying and deaded affections, reenkindle those sparkes, which are euen vpon quenching, and like vtterly to goe out, vnlesse it shall please thee to reuiue them. Settle my iudgement, stablish my thoughts, make firme my conscience: Enable mee more and more to see the truth in matters of religion, and to discerne things that differ, giue me an exercised wit, to knowe both good and euill.

And together with an increase of knowledge, giue mee also an increase of zeale, that I may growe in grace, and thriue in godlinesse, and goe from strength to strength, vntill

vntill I come to that measure to which thou hast appointed me to come in Christ Iesus.

Let me not in these halting and decaying times, be caryed away with euerie winde of doctrine, through the craftinesse of those which lie in wait to deceiue. Suffer neither the cares of the world to choake thy graces in mee, nor vaine pleasures to insnare me, nor euill examples to mislead me, nor plausible perswasions to enchaunt mee, nor the contempt of the times to discourage me, nor mine own slothfull and sloggish nature to make mee growe wearie of well-doing: but cause mee so to bee in loue with heauenly

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things, that I may neuer satisfie my selfe with any measure either of knowledge or of practice, but may rather still be ashamed of my selfe that I make no better proceedings, and so may euer aim and striue vnto more perfection.

To this end beget in mee a holie care of vsing all good meanes, by which to be established in iudgement, and more and more enkindled in affection: such as are the hearing and reading of thy blessed word, earnest praying, intentiue and busie meditation, carefull watching ouer mine owne soule, marking and obseruing those who walke as becommeth the Gospell, following their faith, and imitating their holy and gra-

gracious conuersation.

And when I looke vpon worldly men, such as minde onely earthly things, and beholde how they trauaile to encrease in wealth, and to adde more and more to their outward state: and vpon godlesse persons, and see how they fall away more and more, waxing worse and worse, adding drunkennesse vnto thirst, let euen this bee a spurre vnto mee, to egge me onward in the waies of godlines: that I may think it a shame for me, that carnall men should be more in loue with the world, then I with heauen, & prophane ones more eager in the seruice of the deuell, then I in the aduancing and promoting of thy glorie.

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As thy promises O Lord haue encouraged mee thus to praie, so let it bee thy gracious pleasure to accept my suite, so shall my soule praise thee: and my tongue exalt thy Name with ioifull lippes, and that in Iesus Christ, thy sonne and my Sauiour, Amen.

Against hardnesse of heart.

WHen I recount with my selfe (O God of all grace) the sundrie punishments wherewith thou hast in thy most blessed Word, threatened to afflict the children of disobedience: among them all a hardned heart, a seared conscience, seemeth vnto mee the most

most woefull. Surely, not all the plagues of Egypt, nor all the botches of Iob, are worthy therwith to be compared. Who can tremble at thy iudgments, or value thy mercies, who is able to profit by the vse of thy Word, or to reap anie benefit by the exercises of thy seruice, if this fearefull crust be growne vpon his secret parts? Take away from a man, a tender & an apprehensiue soule, a soft & yeelding heart, wherin is he better then the Horse or the Mule which haue no vnderstanding? Lamentable therefore is the state of these euill times, and miserable the condition of ỹ greatest part notwadaies, ouer whom this dreadfull sicknesse hath spred it selfe so

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so vniuersally: & wretched, O Lord, should I become, if thou shouldest leaue mee to my selfe, and giue me ouer to this raging euill. Weake I am in mine owne nature, and cannot withstand it, nay my hart is in it selfe prone vnto it, and many, no small touches of it, haue I often felt, and perceiued in mine owne soule: so that I cannot but euen quake to thinke what a misery it were, if thou shouldest (as thou iustly mightest) suffer these beginnings of spirituall senselesnesse to encrease, and this curse of inward hardnes in the extreamitie thereof to haue dominion ouer mée. To thee therefore, O heauenly father, who onely dost knowe,

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and who alone canſt ſupplie thy childrens wants, do I lift vp my ſoule, to thee in this needfull time doe I make my prayer. Thou art my ſtrong rock, to whom I may in Chriſt Ieſus boldly reſort, heare the voice of my petition, and bee not deafe towards me: Preſerue mee by thy mighty power, as from all euils, ſo from this eſpecially: put into my bowels, a fleſhie and melting heart, giue mee a tender and a feeling ſpirit. When I heare of the power of thy wrath, let it ſtrike an awe into me: when thy great mercies, and the fulneſſe of thy grace are made mention of, ſtirre me vp to affect them, to hunger after them & euen to long to enioy them:

When

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When I commit any ſinne againſt thee, though it bee neuer ſo ſmall, let my conſcience ſmite mee, let it be a cauſe of ſorrowe and griefe vnto mee: when I conſider and behold the ſins of the times, and ſée what ſwarms of people will nedes be damned, O let it make my ſoule to weepe in ſecret, and my ſpirit within mee to be full of heauineſſe.

When thy Word is preached, make it vnto me a word of power, that I may feele how it entreth through, euen to the dividing of the ioints and the marrowe, and how it is a diſcerner of the thoughts and intents of the heart: and that ſo I may receiue it with all reuerence, and with meek-

neſſe

nesse, and may perceiue my naturall stubbornnesse to bee more and more beaten downe and subdued by it. Suffer me not slightly to passe ouer anie euidences either of thy iustice or of thy grace, but grant me to endeuour to make vnto my selfe a holy vse of euerie accident. Let mee neuer stop my eares to the words of holy aduise, nor harden my neck when I am reproued: rather let mee desire to be admonished, knowing that if the righteous smite, it shall bee a benefit vnto mee: make me to feare, to resist euen the beginnings of sin, remembring how suddenly a hardned heart wil creepe vpon me, if euill bee wilfully giuen way to. Euerie small taste of grace, cause

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cause me to make much of it, & to labor to increase it: let me euer feare my selfe, least I should be hardned through the deceitfulnes of sin, & still pray vnto thee, to bee shielded and preserued from it. There is no so great an enemie to the soule as is securitie, neither is a reprobate sense at anie time so neer, as when it is least suspected, or least thought on: Oh then, I beseech thee, remoone farre away from mee this spirit of neglect, and grant that I may stand vpon a continuall watch, for the preuenting of this pleasing but yet killing misery: and make me to grow more and more in the feeling and bewailing of mine owne corruptions, and in the de-

desire and taste and apprehension of thy heauenlie mercies: and that in and for Christ Iesus sake, whose bloud is the alone purger of the conscience, and the principall softener of the hart: to whom, O thou my soule, doe thou striue with thy selfe to giue praise and glorie, now and for euer, Amen.

Against vncleane lusts, and for the suppressing of all vicious and vnchaste affections.

MOst true, O Lord, doe I finde that by continuall experience, which thy Word hath said, namely, that the heart of man is wicked aboue all things, and that the

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the imaginations thereof are only euill: out of it do proceed many defilements of the outward man. This haue I felt, and doe yet feele in many particulars, euen how the lawe in my members, rebelling against the lawe of my mind, leadeth mee captiue vnto the law of sinne, so that I am both hindred from the good which I affect, and drawne euen headlong into that euill which I most abhorre. Neither haue I in any one thing more cause to acknowledge and to complaine of this, then in those inordinate & vnruly motions, which are directly contrarie to that holinesse & honor in which euery one of vs is bound by thy sacred word to possesse his vessell

vessell. The lusts of concupiscence are exceeding violent, & doe euen consume and waste within mee (like some raging fire) all religious and holy motions. Much a doe haue I to temper my selfe from actuall filthinesse: many a time, hath the diuell, who knoweth my weaknes, & lieth in waite to deuour, much endangered mee: nay, O my most gracious God, had it not beene for thy restraining hand, doubtlesse this sinne, euen in the extreamitie thereof had long since preuailed ouer mee. It is thy great mercie, which hath stopped me, when I haue been almost foiled in the combate, with this loathsom sinne: And great cause I yet haue, to be

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iealous of my selfe, perceiuing such an armie, and euen a verie legion of vncleane desires, to fight against my soule. But, in thee is my hope, O thou most holy Lord, to thee doe I crie, and from thee doe I erspect reliefe in this great necessitie. Mortifie my flesh (I humblie praie thee) by thy mightie Spirit, crucifie my lusts, suppresse my boiling and vnrulie motions, slake and quench in mee this vnlawfull heate, sanctifie me throughout, that my whole spirit, and soule, and bodie may bee kept blameles to the end. Plant in mee a deepe detestation of this abhominable euill: let me euer remember that thou seest in secret, and that all things

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though neuer so closely caried before men, are naked in thy sight, and that (according to thy Word) whoremongers, and adulterers, thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake forth vpon the children of disobedience.

And whereas, O Lord, I haue sometimes in my priuate thoughts emboldened my selfe to this sin, in a hope of libertie and opportunitie for repentance after it, restraine in me this intollerable presumption, and cause me to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, & to lead a man on who is once ensnared, like an oxe that goeth to the slaugh-

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ter, and as a foole to the stocks for correction, without anie knowledge or thought that he is in danger. Make mee also careful & diligent, and constant in the vse of all good means, for the preuenting of this inticing wickednesse: let me bee industrious and painful in the place and calling wherein thou hast set me, idlenesse being such a breeder of vncleannesse.

Teach mee to make a couenant with my eyes, that lust may not creep in by those windowes into my inner man: to be gracious in my speech, forbearing all filthie and wanton talke, sober in my attire, moderate in my diet, carefull to cut off all superfluous pamperings of the flesh, choice of my

my companie, watchfull ouer mine owne heart, taking hēd of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by faith, remembring what an indignitie it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerent respect, and a sober vse of that honourable estate of marriage, which thou hast ordained as a remedy against this shamelesse iniquitie. And aboue all, let my soule neuer cease to crie vnto thee, who art readie to be found, and who neuer denyest the sutes of those, who present their prayers vnto thee, in the mediation of that vndefiled

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and spotlesse Lamb Christ Iesus: to whom with thée, and thy all-sanctifying Spirit be glory and praise throughout all generations, for euer, Amen.

Against malitiousnesse, hardnesse to be reconciled, and desire of reuenge.

O Almightie Lord God, when I looke into thy Word, I therein do plainly sée it to be thy will, that in asmuch as lieth in vs, we should haue peace with all men, and that vnitie should bee so déere vnto vs, and so precious in our eyes, that wee ought to séeke it and to ensue it, and euen to vndergo some hard conditions to obtaine

tain it: but when I return back to the view and beholding of mine own hart, I find there an absolute and a very stiffe resistance hereunto, I cannot perswade my selfe to passe by offences, or to breake off strife, or to bee pacified towards those from whome I haue receiued wrong. The hope of reuenge is euen sweet vnto me, and it seemeth to me, that I could be cõtent to be at any charge, or to endure any paines for the wreaking of my displeasure vpon my aduersaries. My very sleep departeth from me, and I forget euen my profit and ease, while I am casting and studying with my selfe, how to reuenge. The offers of peace are lothsome vnto me, neither am

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I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable, and reuengefull disposition: albeit it is sometimes pleasing to mee, so that I take thought, and plot how to accomplish it, yet when I call my selfe to account, I cannot approue it. Thus I am much distracted: religion vrgeth me to suppresse it, corruption egeth mee forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: but when I again cōsult with flesh and blood, mee thinketh I see many reasons to maintaine it. One while I thinke, Oh how shall I answere the Lord, if

if I doe not forgiue? Another while againe, I imagine, How ſhall I liue among men, if I ſhewe my ſelfe ſo eaſie to put vp wrongs? Let not the Sun goe downe vpon thy wrath, ſaith the Spirit: Suffer not thy ſelfe to be abuſed, ſayth the fleſh. Forgiue, and thou ſhalt be forgiuen, ſaith ỳ Lord: Beare one wrong, and be ſure of many, ſaith the world: Whither now ſhall I turne mee, being thus toſſed vpon the waues of ſuch contradicting thoughts: where ſhould I hope to find ſuccour, but with thee (O Lord) who art the God of peace, and whoſe ſpirit is the ſpirit of peace: Doe thou, I beſeech thee, determine this combate, giue victorie to thy

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truth: and let the loue of peace be strong, and prevaile against the desire of contention. Let me euer looke more what thou commandest, then what my owne corrupted hart affecteth: what my owne offences are against thee, then what the trespasses of others are against my selfe: what shall be acceptable in thy sight, then what shall vphold my supposed credit before men. Enable me to a serious meditation of the fredome of thy great loue in Christ. We O Lord, had offended thy Maiestie, & thou mightest haue gotten glorie to thy selfe by our eternall condemnation: yet it pleased thee to offer thy grace vnto vs, and euen to seeke vs, and to beseech vs

vs by thy Ministers to bee reconciled, and to tary and wait for our repentance, & to beare with our stubbornnes, though we haue often euen with scorne reiected thy kindnes.

Who am I then (O most gracious God) that I should be so stiffe towards men, hauing found in thee towardes mine owne soule, such an vnspeakable readines to forgiue? What be all the iniuries that man can do to me, in respect of one of my smallest sinnes against thy Maiestie? Or, how can I come vnto thee with a hope of mercy, to mine owne soule, when I find such an implacable disposition in me, towards my brother?

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Oh then, I beseech thee, abate in mee these swelling spirits, represse these motions and inclinations tending to reuenge, stay mee from encroaching vpon thy office, to whom onely vengeance doth belong. Giue me a calme, a curteous, and a gentle hart. Let the same minde be in me, which was in Christ, who when he was reuiled, reuiled not againe, but praied for his Persecuters, and laid downe his life for his enemies: so teach me, I pray thee, to beware of rendring euill for euill: make mee rather to seeke how to ouercome euill with goodnesse, knowing and perswading my selfe, that howsoeuer the world may thinke it basenes or simplicitie in

in mee, to be thus easie to forgiue, & patient to endure, yet it shall bee a pledge to my soule, that my sinnes are pardoned with thée, and that I am made like to the Image of Christ. And among other things, neuer let me forget, how odious all my prayers and deuotions, of what kinde soeuer, will be in thy sight, so long as my hart is full of vnreconciled thoughts against my neighbour: that so, euen in loue to my selfe, and in desire of my owne good, I may put on the bowels of mercie, chusing rather to bee a loser heere among men, then to make my praiers lothsome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I

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beseech thee, the desire of my soule, both in this, and in all other needfull things, euen for his sake who gaue himselfe to be the propitiation for our sins, and to make peace betwixt thee and our soules, Iesus Christ thy Sonne, and my Sauiour, Amen.

Against Pride, and the affectation of excesse and nouelties in Apparell.

INfinite, O Lord, are the beguiling intisements of this excessiue age, and manie bee the bewitchings of these wanton times. Diuerse things are there verie effectuall and powerable to corrupt, but

but hard is it to finde whom to follow, or in whose steppes to tread, for ones better furtherance vnto godlinesse. Among other the far-spreading euills of these sinfull daies, oh how intolerable is the pride and vanity of all estates? How excessiue and how topish are the habit and the apparell of the greatest part? Who keepeth himselfe within the lists of his abilitie, or within the limits of his calling? How are our men, as it were transformed into women, by their lasciuious and effeminate attire? and how be our women quite degenerate from their sexe, and from the modestie thereof, by their mannish complements? This thou seest, O Lord, and for-bea-

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bearest, not because thou art slacke, but because thou art patient.

Doubtlesse, thy soule shall in time be auenged on this sin, & thou wilt punish it, euen as of olde, thou didst the pride of Sodom, and the hautines and vanitie of Ierusalem. How much then the more woefull is my case, and the more abhominable my sinne, who knowing the lothsomnesse of this foule disease, doe yet ioine with the times therein and run into the same excesse that others doe? O Lord, how apt am I to fashion my selfe to the common course? how easily am I ouercarried with this humour of new-fangledne? how much haue I wasted vpon the superflu-

fluous decking of this earthly tabernacle, by which the bowels of many of thy poor distressed Saints might haue beene greatly comforted?

How manie good howres haue I spent in trimming this outwarde sheath, which might haue beene much better bestowed vpon the adorning and beautifying of my soule? How often haue I beene more busied how to set out my selfe before men, then how to become gracious before thee? O Lord, if thou shouldest be straight to mark, & to punish these things, what am I that I should endure it?

Blessed bee thy Name, who hast dealt thus mercifully with me, as not to giue mee ouer

ouer to this vanitie, or to leaue me to the practice of it without remorse. I beseech thee humble me with beholding it, make my hart to mourn within me, that beeing a professor of godlinesse, I should yet liue & take delight in such a grosse enormitie: Make me to vow against it, and to cast it from me euen with indignation, as a menstruous cloth: stirre me vp, more to seeke the decking of my inner man with grace, then the pranking of my bodie with gaie attire: encline my heart to looke rather after the robe of righteousnesse, then the garments of excelle: for the cloake of zeale, the girdle of veritie, the shoes of the preparatiõ of the Gospel of peace,

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and that holy instruction which shall be a comely ornament to my head, and a chaine to my necke, then these painted trinkets, which shall perish with their vse, and are nothing but the badges of pride, the baits of lusts, and the cherishers of idlenesse. Make me to remember, that the shame of sin, did first beget the necessity of cloathes, and that therefore apparell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eies from looking vpon my selfe, to the serious beholding of others wants, & let it bee my practice to cloath the naked, and to giue their loynes occasion to blesse mee, because they haue beene warmed

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med by my charitie.

Let me ever, not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober cariage, following their grauitie, and framing my selfe to their example.

Cause mee to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bedde in the darke, vpon my naked standing before the tribunall seate of Christ, that so my mind may more and more bee estranged from these outwarde garnishings, and may chiefly seeke for that white raiment, the innocen-

nocencie of thy Son, by which ỳ filthy nakednes of my soule may be couered, and I presented without spot before thee. Oh lift vp my soule to affect this happines, and that for his only sake, who being the brightnes of thy glory, was yet pleased to becom without beautie, and to hang naked on ỳ Crosse, to the end that hee might hide our sins from thy sight, euen Iesus Christ, Amen.

A Praier of humiliation & sorrow, after some special sin committed.

O My God, I am ashamed and confounded to lift vp mine eyes vnto thee: mine iniquities are increased ouer my head,

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head, and my trespasses are growne vp vnto the heauen. I must needes wonder at thy great forbearance, that I am not euen swallowed vppe, or swept away with some extraordinarie iudgement.

And now, O Lord, especially, hauing so grosly sinned against thee, and done so great an euill in thy sight: How haue I (vile wretch that I am) wounded mine owne conscience? How haue I laide my selfe open to the malice and mischiefe of the diuell? What a disgrace and slaunder haue I brought vpō my profession? What an offence and scandall haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now by

by mee gotten ſomething to ſpeak euill of? But (aboue all O Lord) how haue I diſhonored thee, whoſe fauours haue beene ſo many, and ſo continuall towards me? I know not with what names and tearmes to ſet out my ſinne, ſufficient to expreſſe the haynous and hideous nature therof. When I thinke vpon thy patience, vpon the meanes of grace which thou haſt affoorded me, vpon the light of knowledge which thou haſt giuen me, vpon the good motions (as it were ſo many gracious aduertiſements) which thou haſt from time to time, ſtirred vp in mee, vpon the profeſſion which I make, vpon the ſundry promiſes and vows of better

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ter obedience with which I haue tyed my selfe vnto thy Maiestie, vpon the diuers admonitions which (by thy prouidence I know) haue beene vsed to mee by thy seruants, purposely to preuent and to stop this euill in mee: me thinketh I may call it rebellion (which is as the sin of witchcraft) or presumption in the highest degree. And yet (O Lord) I feele such a benummednesse to creepe vpon mee, such a hardned crust to growe vpon my secret parts, that albeit I see my sinne, and know it to be exceeding great, neuertheless, I cannot so bemone it, so lament it, so grieue for it, so detest and abhor it as I should.

Smite (O gracious God) smite

ſmite, I beſeech thee, my flinty heart, make it euen to melt within me, at the ſight of mine owne tranſgreſſions: Settle in it that godly ſorrowe, which cauſeth repentance vnto ſaluation: Humble my ſoule vnder thy mightie hand, and ſuffer mee not to freeze in the dregges of mine owne corruptions. Make mine head full of water, & mine eies a fountaine of teares, which may runne downe like a riuer, day and night: Oh let me take no reſt, nor ſuffer the apple of mine eye to ceaſe: cauſe me to poure out my heart like water before thy face, that I may by all meanes teſtifie the vnfained griefe of my ſoule, that I haue ſo diſpleaſed thee. And grant

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(O Lord) that I may not sorrowe so much because of hell and condemnation which I haue made to be due vnto me: but that my chiefe vexation may bee to thinke how I haue abused thy mercy, and requited thy exceeding loue with so foule a trespasse. Withall (O most gracious Father) seeing ther is mercy with thee, and that thou hast no desire that the wicked should die, giue me leaue to become a suter vnto thy grace, not in mine owne name (for what am I that I should presse into thy presence?) but in the name of thy dearest sonne, the alone Mediatour, and the only Peace-maker of his chosen. I most humbly beseech thee for his sake to haue mercy on mee:

O Lord a plaister of his blood shall bee a most soueraigne medicine, to cure my running and rotten and festered sore. His stripes and woundes are of an healing nature: no sope nor nitre of mine owne temperting can purge away my filthinesse: onely his blood hath that scouring force that it can make scarlet and crimson sinne as white as wooll. O then, I pray thee, wash mee throughly from mine iniquitie, and according to the multitude of thy compassions, cleanse me from my sin. Turne thy face from mee, and from my hatefull and enormous course, and look vpon the perfect and vnspotted righteousnes of thy son. Supply my emptinesse out of his in-

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infinite fulnes, the depth wher-
of cannot be fadomed, nor the
store thereof consumed. Couer
my vncleannes with the robe
of his holinesse, euen with the
garment of saluation, with
which thou deckest and ticest
thine elect. And albeit I am
of all others which either haue
beene, are, or shall be, the most
vnworthy: yet vouchsafe to
certifie my soule of thy grace
and fauour: by the secret teach-
ing of thy holy Spirit, make
me to feele inwardly the ioy of
thy saluation, restore to mee
that sweet taste of thy loue,
which I was wont to haue, and
which I now haue robbed my-
self of, by this my disobedience
towards thee.

Let the apprehension of my
sinne

sinne be tempered with a comfortable application of thy mercie, that I may holde an euen course betwixt fearelesse securitie and faithlesse despaire: beholding at once, both my vilenesse to humble mee, and the riches of thy grace to reuiue me. And, as an euidence of thy loue in this behalfe, strengthen me by thy grace to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in mee all pride of heart, and may make me to abase my selfe, and to become euen vile in my owne sight. Graunt me to bee hereupon the more watchfull ouer my course, the more diligent to auoide all inducements, and inticements

vnto these or the like euils, the more apt to be taught, the more willing to bee admonished, the more forward to beg thy assistance, and the more charitably compassionate towards others, rather pitying and bemoaning and praying for, then censuring their infirmities.

And, Lord, suffer me not, I beseech thee, to satisfie my selfe with this, that I haue once made som shew of humiliation and sorrow for my falles: but graunt, I may increase in the performance of these duties, and may euerie daie renue & enlarge my repentance for particular slips, growing still into a deeper detestation of my sins, and desiring with more

and

and more earnestnes, and striuing, to be renewed in ỳ spirit of my minde: that so being cleansed from all filthines both of the flesh and spirit, I may grow vp vnto full holinesse in thy feare, through Christ Iesus. In whose name onely I commend vnto thee my requests, and for whose sake thou hast promised to deny nothing to thy seruants. So be it.

A praier in respect of death needful at all times, but especially in sickenesse.

O God, the God of the spirits of all flesh, and which hast the keies of hell and of death: thou hast prepared them both, and thou rulest them

both at thine owne pleasure: I beseech thee bee mercifull to a poore trembling and weake hearted sinner, and vouchsafe to preserue mee from the horrour and extreamitie of dread, into which I am euen now readie to fall.

When I consider (O Lord) how that I dwell in a house of clay, my foundation beeing in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my sister: O how my bellie trembleth, and what a kinde of rottennesse commeth into my bones? My spirit seeming to faile me, and my heart within mee beeing filled

filled with dismaiednesse. Especially, when I think vpon the iudgement that commeth after it, & the straitnesse of that account which I am instantlie to be called to, and vpon those euerlasting chaines vnder darknesse, in which the wicked are reserued vnto the last sessions, I am then so euen ouerwhelmed with amazednesse, that I seeme to my selfe for the present, not to know where to find anie true refreshing. I am told by thy blessed and not-deceiuing word, that the sting of death is mine owne sinne, and with it I daily feele my selfe goared and galled and wounded so exceedingly, that (mee thinketh) to mee (poore wretch) there can be no hope

of recouerie, but death must needes bee as a passage to leade me into the bottomlesse prison of hell. Raise vp (O Lord, I beseech thee) these my sad & vnquiet thoughts, teach me how to ouercome these discouraging and killing perplexities, that death may not bee vnto me as a king of fear: nor I, as one of the wicked, whose hope dooth perish with their breath, and the candle of whose comfort is put out, when thou art pleased to take away their Soule. Reuiue my memory, that I may call to minde, and comfortably ponder those things which thy sacred Word hath taught mee: namely, how the nature of death is cleane altered to thy seruants, the sting is

pluc-

plucked out, and it selfe is swallowed vp in victorie. To them the comming thereof shall bee a time of discharge, they shall by it be freede from sicknesses of bodie, from anguishes of spirite, from all possibilitie of sinning against their GOD, from the tedious and discontenting society of the vngodly: their flesh shall rest in hope, their graues shall bee vnto them as beddes of ease, being sweetned and seasoned by the buriall of their Sauiour: the Angels shall giue attendance vpon their soules, to conuey them into Abrahams bosome, to the fellowship of beleeuers, to the spirits of iust and perfit men: so shall they bee with Christ: which is best of all.

This (O Lord) is the happi-nes which commeth by death vnto thy chosen: Oh what are all the most torturing sicknes-ses, the bitter pangs and sor-rowes of the graue, vnto such a glorious exchange? Who would feare corruption, for a neuer fading crowne of righ-teousnesse? What is a mo-mentany yéelding of the bodie to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the time appointed these vile bodies shall by the mightie working of thy beloued Son bée fashio-ned like vnto his owne glori-ous bodie, and so both bodies and soules bee for euer with him in his kingdome.

Teach

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse proceeding from the guilte of sinne, may bee turned into a cheerefull expectation, and euen a longing for the daie of my dissolution.

And, lest I should beguile my owne Soule, in laying claime to that spirituall refreshing which belongs not to me, make me to labour for those assured euidences and vndeceiuing fore-runners of a happy departure.

I know, O Lord, that if I liue heere without conscience, I shall surelie die without comfort. Holinesse here, is the way and path to future

happinesse. I must seeke to glorifie thee, if I desire to bee glorified with thee. I must fight the good fight against Sathan, against the world, against mine owne corruption, I must faithfully fulfill my course, and performe the seruice to which thou hast appointed me, I must know thy truth, and keepe the faith in soundnes and sinceritie to the end: otherwise it will bee in vaine to expect a crowne of righteousnesse. I must come to the first resurrection, or else I shall neuer escape the second death. Graunt mee therefore grace (I humbly pray thee) to serue thee in holinesse and righteousnesse all my dayes, and to endeauour alwayes to

to haue a clere conscience towardes thee, and towardes men: Kill my corruption in mee, that I may be euen dead to sinne, but aliue to thee in Iesus Christ. And because if I liue after the flesh, taking thought for it to fulfill it, I shall die: therefore, I beseech thee, to mortifie the deedes of the bodie by thy spirit, that so I may haue my fruite in holinesse, and my end eternall life. Teach mee often to number my daies, and to consider the vncertaine certaintie of my ende, that I may die euen euery day, still looking and still preparing for my change. and making account that each day may bee the day of my dissolution. Strengthen also my weak

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weake and faint faith, make mee strong in thee, and in the power of thy might, seale me with the holy spirit of promise, as with the earnest of my heauenlie inheritance: that so no anguish of sickenesse may discourage mee, no pang of death dismay mee, no assault of Sathan ouercome me: but that, come death when it will, or in what maner it shal please thee, I may boldly (through Christ) commit my soule to thee as vnto a faithful Creator. Graunt me this comfortable blessing, for his sake, who died to free me from death, and from him that had the power of death, euen for Christ Jesus sake, Amen.

A

A Prayer more ſpecially fitted to the ſtate and occaſions of a ſicke perſon.

O Moſt mercifull and gracious God, thou, whoſe prouidence reacheth into the moſt withdrawen and ſolitarie places, and which cauſeſt the beames of thy fauour to ſhine euen vpon chief ſinners, vouchſafe to caſt thy compaſſionate eie vpon thine afflicted creature, whom thou haſt laid vpon this bed of ſicknes. Juſt (O Lord) it is with thee thus to chaſten mee: nay, if thou ſhouldeſt cruſh my bodie into manie peeces, and ſuddenlie plunge mee into hell, it were no

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no more then my due desert. What a stained sinner am I by nature, stript of al goodnes, and easie to be wrought vnto any, euen the vilest euill?

What a world of trespasses haue beene since committed by mee, notwithstanding the greatnes of thy patience, and the varietie of good meanes (which thou hast vsed both to informe and to guide me vnto godlinesse? I will not therefore (O Lord) I dare not, I cannot plead against thee: It is my duetie rather to magnifie thy mercie, who art pleased so mildelie and so fatherlie to correct me: it being free to thy iustice, to cut me off as an eare of Corne, and to giue mee ouer to the prince of darknesse, and

and to leaue me for euer to that wofull kingdome of eternall miſerie. Vnworthie I am (I moſt willingly confeſſe) becauſe of my former ſlacknesſe, and coldneſſe in this ductie of calling vpon thy Name, to haue anie ſmall acceſſe into thy preſence: Yet ſeeing thou art wont euer more to reſpect the truth of thine owne promiſe, then the deſert of thoſe which praie vnto thee: therefore I beſeech thee, which art pleaſed to call thy ſelfe The hearer of Prayers, to hearken vnto the heartie and vnfained deſire of my ſoule. Sanctifie vnto mee (O Lord) this preſent ſickneſſe, let it be as thy ſchoole, in which I may truely learne to know my ſelfe more ef-

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effectuallie then heeretofore. Make me to consider seriously that all paine and griefe is but the fruite of sinne, and that as all sicknesse naturally makes waie for death, so death (in it self) is the fore-runner of eternall condemnation. Bless this thought and this meditation so vnto mee, that I may make it my first care (now in this visitation) to seeke peace and assurance of reconcilement with thy Maiestie. To this ende giue mee a deepe touch and a sensible vnderstanding of my sins by-past, take from mee all guile of spirit, all disposition to flatter or to sooth vp my selfe, or to lessen eyther the number or qualitie of mine iniquities:

Cause

Cause me euen to breake and plough vp my heart, to search and to trie my waies: that so out of the abundance of my feeling, I may poure out a most plentifull and sincere confession before thee. Let me remember it to be in vaine, to seeke to hide that from thee, which thou (before whome all things are naked and open) doost knowe more fully and more directly then my selfe: and that the discouery and laying open of my sinnes, is the nert way to finde thy mercie in forgiuing them.

Adde withall that strength vnto my scant and smoaking faith, that I may, amidde the sight of mine owne transgressions, lay holde vpon the merite

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rite and fulnes of my Sauiour. Make me heartily to disclaime all hope of helpe by my selfe, or any other creature in Heauen or Earth whomsoeuer, and to cast all my burden vpon him, who by himselfe hath purged sinne, and whose death is an absolute & all-sufficient sacrifice for the guilt of all beliefuers. Oh that I may feele my selfe knit and vnited vnto him: so shall I, in and by him, be presented blameleſſe to thy Maieſtie. And because (O Lord) I am full of imperfections, and there is in my nature much weaknesse, and a great deale of frowardnesse and readinesse to repine and rebell against thy ordinance, therefore furnish mee with necessarie graces

graces, and with all such gifts as thou knowest to bee fit for my present case: Endue mee with patience, to beare whatsoeuer it shall bee thy pleasure to lay vpon me, and meekly to submit my selfe to thy most wise appointments: Assure mee that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more then thou shalt giue mee strength & power to endure. Let me not desire life, otherwise then for the further aduauncement of thy glorie. Subdue in mee all loue & liking of this present world, grant that the hope of the glorie which shalbe shewed hereafter may be so strong within me, that all things may seem vile

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vile vnto mee in comparison thereof. Make mee comfortably capable of the aduise and counsell of my Christian friends, which in their loue shall goe about to refresh my Soule. Make mee able also to speake profitably and for good to those that belong vnto mee: Put vpon mee and in mee charitable affections and thoughts, to, and concerning others, being ready to satisfie where I haue failed, and to remit, euen where I haue receiued the greatest wrong.

Prepare mee to my last conflict, and strengthen me against Sathans assaults, that in despight of his malice, yet I may still holde mee fast by thee, and resolue, though thou

slay

ſley me, yet to truſt vpon thee. And becauſe (ſuch is thy great goodneſſe to vs thy poore creatures) ſickneſſe dooth not alwaies exerciſe his full ſtrength vpon our bodies: therfore giue me (I beſeech thee) that wiſedome to make vſe of euerie breathing, and of euerie little time of eaſe which thou doſt afford mee, that in it I may gather ſtrength againſt the times of greater anguiſh.

Bring ſtill into my minde, thoſe things which I haue from time to time learned by thy word, that thereby I may bee quickned and find comfort in my greateſt neede. And alwaies (O Lord) as the time of departure ſhall approach, ſo let my ſoule drawe neerer vnto

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vnto thee, my heart powrtfully crying, when sickneſſe ſhall take away the vſe of my tong, Into thy handes I commend my Spirit: Come Lord Ieſu, come quicklie. And when death hath parted my ſoule from my bodie, let thy Angels (which doe alwaies by thy appointment pitch their tents about thy ſeruants) conuey it into that place of reſt, which the bloud of thy Sonne hath prouided and purchaſed for thy choſen. To which thy Sonne, with thy ſelfe and thy bleſſed Spirit, be praiſe and thankſgiving, now and euermore, Amen.

At the verie point of death.

O Lord God of my saluation, who hast thy dwelling on high, and yet abasest thy selfe to beholde the things in heauen and earth, vouchsafe (I most humbly pray thee) to take notice of the sighes and groanes of thy poore vnworthy seruant. The snares of death haue compassed me, and the griefes of the graue haue caught me. I am weakned & sore broken, mine eye is sorrowfull through mine affliction, my boanes are vexed, my hart panteth, my strength faileth me, and is dried vp like a potsheard, my tongue cleaueth

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ueth to my iawes, thine arrowes haue light vpon me, & haue euen drunk vp my spirit. I am brought to the gates of the pit, and to the dust of death: I see that mine habitation is departing, and is in remouing from mee like a Shepheards Tent, thou art euer ready to cut off my life like a Weauer. The pangs which are vpon me are vnspeakeable: if my strength were the strength of stones, or my flesh of brasse, I could not continue to endure them. Before thee therfore, O thou most gratious Father, doe I poure out my whole desire, to thee do I declare my paine: forsake me not, O Lord, be not thou farre from me, my God, my hope is euen in thee.

Thou

Thou makeſt the wound, and bindeſt it vp: thou ſmiteſt, and thy hands make whole: thou bringeſt downe to the graue, and thou raiſeſt vp.

Ponder my words, and looke vpon the ſorrowfull ſighings of mine afflicted ſoule: poure the oyle of gladneſſe into my bruiſed ſpirit: as the ſtrength of my bodie doth decreaſe, ſo make the feeling of thy loue in Chriſt Ieſus to encreaſe: aſſure my ſoule that thou haſt caſt all my ſinnes behind thy backe, and that there is a firme & vnalterable peace made betwixt thee and me, by thy deare Sonne, who is the Prince of peace. Let thy ſpirit witneſſe to my ſpirit, that the ſting of death, is puld out,

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and the head of him who had the power of death, that is the diuell, so bruised, that neither of these shal bring any the least annoyance to my soule: that I may, in a kind of holy manner, triumph ouer them both, and say, O death where is thy sting? oh graue, oh hell, where is thy victory?

Rebuke Sathan, I beseech thee, that hee may not interrupt my comfort, nor steale from mee those gracious pledges of thy loue which thou hast giuen mee. Cleare the eyes of my faith, that I may euen see (with Steuen) the heauens open, and the Sonne of man standing at thy right hand, readie to receiue mee. Giue me that inward ioy in the holy

Ghost,

Ghoſt, and that comfortable taſte of ỳ powers of the world to come, that I may euen forget my preſent anguiſh, and may quietly endure all, for that infinite happineſſe which is ſet before me. Let me euen long for my appointed time, as the ſeruant longeth for the ſhadow, and as the hireling loketh for the end of his worke: let this life be vile before mee, in comparison of eternall life: and although the ſocietie of my friends hath béene, and yet is ſweet vnto me, yet ſo fix my heart, I praie thee, vpon the fellowſhip of the ſpirits of iuſt and perfit men, which are in heauen, that my whole deſire may be towards it. And when theſe encreaſing throes and

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pangs, these faint and consuming fittes which are now come vpon me, shall haue enfeebled my tongue, and depriued me of speech, yet then let thy Spirit within mee make request for mee, with sighes and groanes, which cannot be expressed, euer crying, Lord Iesu receiue my soule, O Lord receiue my Spirit: And so (Lord) let death be to me, euen as the Angell was to Peter, a guide to leade mee out of prison, into libertie, a messenger sent from thee to conuey mee from this vale of teares, into eternall blisse: and that for his sake, who hath sweetned the graue with his owne bodie, and destroied death, by subiecting himselfe vnto mortalitie,

and

and now ſitteth at the right hand of thy throne, euen Ieſus Chriſt, the verie anchor of my ſoule, and the foundation and ſtaffe of my hope, Amen.

A direction for thoſe who deſire to perform the Chriſtian dutie of praier on the behalfe of a ſick friend, or neighbour whom they come to viſite.

VVEE are vnworthie (O Lord) to ſpeake vnto thy Maieſtie, either for our ſelues or others: yet this dutie lying vpon vs by commaund, & hauing a promiſe of hearing annexed therunto, we

are bolde in Jesus Christ to commend vnto thee the weake estate of this thy seruant. All sicknesse is from thee, and to thee belong the issues of death. Thou killest and thou makest alyue, thou bringest down to the graue, and thou raysest vp: to whom shall we go in this and other our necessities but onely vnto thee? We could wish (O gracious God) ẏ continuance of his Christian fellowship, the lengthning and enlarging of his daies, but we willingly subiect our wils to thy determining: Thou, Lord, knowest what is best, and thereunto make vs, we beseech thee, willingly and readily to subscribe, and to desire both his life and our alone, onely so farre forth

foorth as may bee for his and our further good in the more diligent and zealous aduancement of thy glorie. Frame him also, wee pray thee, vnto the like yeelding: and so blesse vnto him this visitation, that by it he may be more and more humbled in the sight of his owne sins, and may increase withall in an vnfained and longing desire after Christ.

Enlighten his eyes, that he may knowe what is the hope of his calling, and what is the exceeding greatnesse of thy mercie and power towardes all beleeuers. Strengthen his faith, that he may with it vtterlie renouncing himselfe, lay fast holde vpon the merites of our only Sauiour.

Protect him against Sathan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue from him a dull spirit, and all secure and hardned thoughts, all worldlie desires, all lingring after the deceiuing sweetnesse of these earthly things. Giue him patience to beare, and constancie to endure whatsoeuer it shall be thy pleasure to inflict. Vouchsafe him comfort in conscience, ioy in the spirit, peace in beleeuing, together with a settled and well grounded expectation of eternall life and saluation by thy Sonne.

Graunt to vs tender and feeling hearts, that both his sorrowes and the griefes of other

other of thy ſeruants may bee apprehended by vs, as if they were our owne: Let thy word of grace be in our lippes, that wee may bee able to ſpeake holilie, ſcundly and cheerfully to the comfort of his ſoule.

Teach vs in him, and in this houſe of mourning to ſee the ende of vs all, and to lay it to our hearts, that ſo we may labour to bee prepared for our laſt departure. All theſe graces, both for him and for our ſelues, we beg in all humilitie at thy merciſull hands, in the name and worthineſſe of thy beloued Sonne, calling further on thee, as he hath taught vs in his word: Our Father, &c.

A Thanksgiuing for a sick man, if God be pleased to send recouery.

SUffer me not, O Lord, to be in the number of those, who are forwarde to aske in the time of neede, but careleſſe to ſhewe themſelues thankfull when mercie is beſtowed. Make me as deſirous to come vnto thee with this ſacrifice of praiſe, as I was ready to beg eaſe and refreſhing in the day of my great neceſſitie. Thou haſt chaſtened mee (O gracious God) and corrected me, but thou haſt not giuen mee ouer vnto death. I looked to haue bene cleane depriued of the reſidue of my yeers,

peeres, and thought I should haue seene man no more among the inhabitants of the world: but it was thy pleasure to deliuer my soule from the pit of corruption. Oh what shal I render vnto thee for this and all other thy benefits towards mee? Oh how and by what meanes shall I shew my selfe thankefull to thy Maiestie?

I haue nothing (O Lord) to render thee but the calues of my lips: accept my seruice (I beseech thee) in Iesus Christ: and let not the memorie of this thy kindnesse die within mee, but grant that I may often recount thy mercie, working there with vpon mine owne heart, and apply-

ing

ing it as an effectuall motiue to obedience. Make mee euer mindfull of the vowes and promises which I made in my sicknesse, to serue thee more faithfully then heretofore, that I may make conscience to performe them, knowing that thou delightest not in fooles: and that by my neglect herein, I shall lay my selfe open vnto a greater iudgement. Teach me also to remember this, that albeit thou hast now giuen mee some little respit, yet I must not deceiue my selfe in putting far off the daie of my death, but that I ought rather to vse my health & strength to the better fitting and more effectuall preparing my selfe thereunto. Together with the in-

increase of bodilie & outward strength, increase in mee strength of care to walke with thee, and to approoue my selfe vnto thee in al holy conuersation and godlinesse, being more zealous in Religion, more watchfull ouer my wayes, more earnest in Prayer, more feruent in Spirit, more carefull to profit by thy Word, more faithfull in my place and calling then heeretofore, alwaies looking for the blessed hope and appearing of Iesus Christ my Sauiour: to whom with thee & the holy Ghost, let my heart feelingly and effectuallie giue all honour, praise, might, maiestie and dominion both now and for euer. Amen.

A Praier for a woman in the time of her trauaile.

O Lord, I now find by experience the trueth and certaintie of thy word, and the smart of ỹ punishment which thou laidst vpon me beeing in the loines of my Grandmother Eue, for my disobedience towardes thee: Thou hast greatly increased the sorrows of our ser. and our bearing of children is full of paine. Teach me by this, to see the desert of sinne, and to grow into the hatred of that which hath brought into the world such store of miserie. Giue mee true repentance and pardon for my sins past, that they may not stand

at

at this time: in this my need betwixt me & thy mercy. Giue mee a comfortable feeling of thy loue in Christ, which may sweeten al other pangs, though neuer so violent or extreame: Make mee still to lift vp my Soule vnto thee in my greatest anguish, knowing that thou alone must giue a blessing to the ordinarie meanes for my safe deliuery. Strengthen my weake bodie to the bearing of what sorrowe soeuer, by which it shall seeme good vnto thee to take triall of me. Make me to remember, that howsoeuer it be with me, yet I am alwaies in thy hand, whose mercies faile not, and which canst giue issue to the greatest paine. And when thou

thou hast safelie giuen mee the
expected fruite of my wombe,
make mee with a thankefull
heart to consecrate both it and
the residue of my life to thy
seruice, through Iesus Christ
my Sauiour and Redeemer,
Amen.

A Thanksgiuing after deliuerie.

BLessed bee thy great name,
O my most deare & louing
Father, for thy large mercy
to me most weak & sinfull wo-
man. Thou hast shewed thy
power in my frailtie, and thy
louing kindnesse hath preuai-
led against my vnworthinesse.
Thou mightest, for my sins,
haue left mee to perish in my
great

great extreamity: but thou hast compassed me about with ioyfull deliuerance. Marualous (O Lord) are thy workes, infinite are thy mercies, and my Soule by present experience knoweth it well. O my soule, praise thou the Lord, and all that is within mee prayse his holie Name. My soule, praise thou the Lord, and forget not all his benefits: he hath heard thy prayers, hee hath looked vppon thy sorrowe, hee hath forgiuen thine iniquities, hee hath healed thine infirmities, he hath redeemed thy life from the graue, hee hath euen crowned thee with compassions.

Oh giue me, I beseech thee, a thankefull heart, not onely now, while the memorie and sense

ſenſe of thy fauour is freſh before me, but continually, euen ſo long as I haue my being.

Grant that I may learne by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken me vp to all holy duties, that my thankefulneſſe may appeare in my pure and Chriſtian cariage.

Make mee a kinde and carefull Mother, willing to vndergoe the paines and trouble of education: let no niceneſſe or curioſitie hinder mee from thoſe ſeruices to which both Nature & Religion haue appointed mee. Let mee alſo bee carefull hereafter, when time ſhall require, to ſealon that which thou haſt giuen mee,

mee, with the knowledge of thee, and of thy Sonne: that my desire may manifestly appeare to bee set for the increasing of thy kingdome. Touchsafe so to order my affections, and to bring them into obedience vnder mee, that if it shold be thy pleasure either now or hereafter to take this infant from mee, I may patiently submit my selfe to thy appointment. And now, O good God, perfite in mee that strength which thou hast begun, make mee to growe in care to serue thee faithfully, both in the duties of pietie, and in other businesses of my place and calling: that I may be a comfort to my husband, an example to my neighbours, a grace to my profes-

profession, and a meanes of glorie to thy Name, through Iesus Christ my Lord and Saviour. Amen.

A Prayer for those which are imployed in the assistance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or pains which can do anie thing without thy blessing and our sinnes are sufficient to bring thy curse vpon whatsoeuer we vndertake.

Be pleased, we pray thee, to be reconciled to vs, in the blood of thy Sonne: Make vs to remember that wee are heere in thy presence, and that all our thoughts, words & actions are open

open to thy sight: prosper the businesse for which wee are come together: put farre from vs all superstitious conceits, and idle fancies, and teach vs to seeke helpe onely from thy grace. Enable vs to speake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maiestie, and may be a means vnder thee of her true refreshing in her sharpest fits. Furnish vs with skill, and her with strength, patiently to awaite the appointed time of her deliuerance: and knit all our harts vnto thee, that we may feare thy Name, noting & obseruing thy mercy and power in al thy workes, and studying to giue thee praise & glory for the same, through

through Iesus Christ our only Lord and Sauiour, Amen.

A Thankesgiuing after, when God hath blessed their pains in the womans deliuerie.

O Lord, wee haue seene thy goodnes, and haue receiued an apparant token of thy readinesse to heare the prayers of those which call vpon thee, and to succor those which flie vnto thee for thy helpe. Thou hast giuen ease and deliuerance to the woman, light and life to the infant, ioie and gladnesse to vs all. The glory and praise is thine alone: Fill our hearts with thankefulnesse, and make vs forward both

both now and hereafter to prouoke and stirre vp one another thereunto. And let not our thankfulnesse stand in words onlie or outward shewes, but cause it to appeare in our whole course: that the obedience, the sobrietie, the modestie, the vertue of our liues may witnesse the thankfull feeling of our hearts. Goe on in thy mercie (we pray thee) both to the Mother and her babe, continue and increase their strength, so as may serue best for thy glorie. And as thou hast added one vnto the number of mankinde, shewing thy wonderfull wisedom and power both in the framing of him in the womb, and in bringing him forth into this light: so in thy

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thy time adde him also to thy Church, and beget him againe vnto a liuelie hope, by the immortall seed of thy holy word, deliuering him from the power of darknesse, (in which by nature we are all) into the glorious libertie of thy chosen. And if it shall so seeme good to thee, to lay anie further triall eyther of sickenesse or death vpon this thy seruant, or vpon the fruite of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented and comfortable resting vpon thy gracious prouidence: assuring our selues, that all things shall turne to the good & benefit of thy chosen. Heare vs, O Lord, and accept vs: and forgiuing the weakenes of our praiers,

prayers, grant vs all needfull graces out of the rich storehouse of thy bottomlesse bountie, and that for Iesus Christ our gracious Redeemer, Amen.

A Prayer for a Souldier, fighting for his Country, or the confederates thereof.

O Lord, it is thy glorie to bee called The Lord of hostes: and it is thou alone, from whome, when men haue made their most politike and puissant preparations, the victory must be looked for. Draw my heart, I beseech thee, from all relying vpon my owne valor, or vpon the strength of the

battaile in which I ſtand: and teach me to looke vpward, and to waite and truſt onely vpon thee. Thou giueſt conqueſt, and thou giueſt courage: thou deliuereſt from the perill of the ſword, or elſe makeſt death a meanes of happineſſe to thy ſeruants. Forgiue my ſinnes, I pray thee, and aſſure mee of pardon by the witneſſe of thy ſpirit, that the guilte thereof make not my heart to tremble in me, and to behold death as a meſſenger to conuey me into hell. If thou (O Lord) be on my ſide, peace being made betwixt thee and my ſoule thorough Chriſt, what can be againſt me, what hazarde can befall my ſoule? Nothing ſhall be able to depriue me of thy loue.

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Let not spoile, or blood, or mine owne aduancement bee the endes of mine attempts, but make me to aime onely at thy glorie in the defence of thy truth, and in the good and safetie of the State wherin I liue. The issue of all things to thee (O Lord) is knowne, but to man it is hidden, prepare mee therefore indifferently to whatsoeuer shall befall me. If I dy, giue mee comfort in my last breathing, and take my soule into thy gracious hands: If I be taken captiue, giue me patience, giue me wisedome and godly courage to doe nothing contrary to the honour of my countrey, or preiudiciall to the profession of a faithfull Christian. If I returne with life

and victorie, make me thankefull: keepe mee from taking frõ thee any part of thy glorie. Preserue mee from those riotous, lasciuious and blasphemming courses, which are the vsuall fruits of good successe: Let me not thinke deuotion to be an enemie to resolution, or that a religious feare of thy Maiestie dooth abate the spirit that should bee in a Souldier: but settle mee in this, that the assurance of a lawfull cause, the hope and confidence of a better life by the merites of Christ, the care to please thee and to depend vpon thy power, are the onely true grounds of valour, which can giue a man boldnesse and life in the date of battaile. Vouchsafe mee these

and

and all other néedfull fauours in and for Christ Iesus sake, Amen.

A Prayer for a man trauailing by Sea about his lawfull businesse.

O Heauenlie Father, vnto whose eares the prayers of humbled sinners haue frée-dome of accesse out of euery place: let it please thee to encline to mee, who beeing prouoked by mine owne present néed, and taking hart vnto my selfe by thy liberall and large promises, do desire to poure out my soule before thy Maiestie: Here, O Lord, by reason of the calling & place, in which it hath beene thy prouidence to

ranke me, I am come downe to the sea in a Ship, and I doe now see thy workes, and continually beholde thy wonders in this deepe. How easie a thing is it vnto thee, when thou raisest a storm, and liftest vp the waues, not only to tosse vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heads, in a moment the bottome of these mouing houses in which wee are? It is thy great and exceeding mercie, that these swelling billows and foaming surges doe not drinke vs in, and so make our bodies to become as a prey, either to that great Leuiathan, the Whale, whom thou hast made to plaie here

here, or to some other of thy creatures, with infinite varietie and troupes whereof this vast bodie is replenished. But it is euen thou (O mightie Lord) which layedst the foundations of the earth, and which diddest shut vp the Sea with doores: thou didst first gather these waters together as vpon an heape, and storedst vp the depths in thy treasures: though the waues are marueilous, though the flouds lift vppe their voyce: though the waters rage and bee troubled, and the very mountains shake at the surges of the same, yet thou art much more mightie, thou soone appeasest the noise, and turnest the storme into a calme.

Looke graciously therefore vpon me, I beseech thee, teach mee to vnderstand the greatnes of thy terror, by that fearfulnes of thy creatures which I do still behold: Cause me to rest my hope and comfort vpon the power of thy mercie, let that be the anchor of my soule both sure and stedfast. And least my sins not beeing pardoned, should be a hinderance and stoppage to thy favor, I pray thee, settle in mee a hartie and vnfained detestation of them, a godlie griefe and sorrowe for them, a stedfast resolution and purpose in the whole course of my life to strive against them. Open my heart, that I may often and earnestly sue and entreat for thy grace in thy son,

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and may neuer giue ouer, till I feele in my conſcience ſome comfortable aſſuraunce that thou haſt forgiuen me. Fit and prepare mee to thine owne appointments: If it be thy pleaſure that I ſhould heer end my daies, I knowe well, that the ſoule which thou keepeſt cannot miſcarie: To thee therfore I commend my ſpirit, forſake me not, I pray thee, in my laſt breathing. Albeit theſe waues may ouerwhelme my body, yet let them not be able to quench my comfort, or to plunge me downe into deſpaire.

Graunt me euer to lay faſt holde vpon my Sauiour, that neither ſea, death, nor hell may ſeparate mee from his grace. And if it ſhall ſeem good

vnto thee, to bring me safe vnto that hauen where I would be: Oh that I may neuer forget thy kindnesse, but may make conscience to performe that obedience which I am now readie to vow in my necessity. Make mee alwaies to take as great delight to serue thee, as I am now forward to aske, and desirous to receiue life and safetie from thee. Heare mee, O Lord, in these and other my petitions, forgiuing my vnworthinesse in the merits of Iesus Christ thy blessed Sonne, and my great Redeemer. Amen.

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A Prayer applyed to the state and condition of a malefactor, condemned by lawe to die, and drawing neere to the time of his execution.

VOuchsafe (O thou God of all mercie and compassion) to looke with pittie vpon the most wofull case of a poore wretch, readie by the sword of Iustice to be cut off, as vnworthie to liue amongst men, and like also without thy speedy fauour to be shut out of heauen, & to haue my part in the second death: Truth, it is, O Lord, that all this, though it be grieuous, yet is no more then my desert: and touching that bodily death, whereto I am

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am adiudged, I must confesse it to bee thy mercie and goodnesse toward me, that I haue béene found out by the eye of the Magistrate, and stopped by the power of Authoritie from going on into further euill. I beseech thee, that my death may bee both a chastisement to me, and an aduertisement to others, to containe themselues within the listes of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall seate of thy great Maiestie, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recõpense, I must néeds be thrust into that dreadfull

full place of infinit and eternal torment, which thou hast prepared for the wicked, the burning whereof is fire and much wood, and which thy breath like a riuer of brimstone doth kindle: neither see I in my self, or in any creature, any meanes or possibilitie to escape. Fearfull vnto mee hath beene the face of an earthly Iudge, & the sentence of death to bee inflicted vpon this my house of clay, hath made my heart to quake within mee: What then will become of mee, when I shall bee arraigned before thee, at whose rebuking the verie foundations of the earth are discouered, & before whom no man liuing can be iustified? Thou (O Lord) knowest all mine in-

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iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: Although I haue manie times sought for the couering of my euill waies to hide my selfe in the darkenesse of the night, supposing that no eye should see mee, yet thou hast still compassed my pathes, and beene accustomed to all my waies, there hath not beene a thought in my heart, or a word in my tongue but thou hast wholly knowne it: Often haue I said in my heart, God will not regard, he hath forgotten, he hideth away his face: will neuer see, I shall neuer be moued nor be in danger. Thy word I had no delight to heare, I hated knowledge, I would none of thy

thy counsell, I sought to dam vp the mouth of my conscience, that it might not check me: when my friends admonished me, I hated and scorned their reproofe: Thus it was a pastime to mee to doe naughtily, wickednesse was sweet in my mouth, I fauoured it, and would not bee perswaded to forsake it: Iustly therefore, O Lord, hast thou thus ouertaken me, and made mee to eate the fruite of mine owne waie, bringing mee to be a spectacle to the world, to die as one of the fooles of the people: Yet, O gracious God, sith there is mercie with thee, and that thou art very readie to forgiue, bee fauourable I entreat thee, to mee a most vnworthy sinner.

Manasse

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Manasse beeing put in fetters, and bound in chaines, prayed vnto thee, and humbled himselfe greatly before thee in his tribulation, & thou wast entreated of him: the woman of Canaan, whom thou tearmedst to be no better then a dog, yet thou diddest afforde her some crums of thy mercie, and didst cause it to bee vnto her as shee desired. The theefe, at his execution, confessed his sinne, and praied to bee remembred in thy kingdome, and thou didst promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples might haue hope? Hath thy Word spoken it in vaine, that

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at what time soeuer a sinner sigheth vnto thee, thou wilt put all his wickednesse from before thee: Shall I thinke that thou wilt call mee being laden with my sinnes, to come vnto thee, and then when I come wilt not accept mee? Make mee (I pray thee) to see the depth of my sinnes, that I may not beguile my soule, by lessening eyther the weight or number of mine iniquities: Worke mee to a true and vndissembled acknowledgement and confession of them, euen before others, that they which see my end and knowe mine euill, may haue some euidence of my repentance, and may learne by me to beware of the deceitfulnesse of sinne. Enable

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ble mee to looke with the eie of my faith vppon my crucified Sauiour, casting my selfe wholly vpon him, and desiring by him to bee hidden from thy wrath. Giue mee some taste of thy loue, and some inward and secret pledge of thy being reconciled to mee for his sake. Strengthen mee against the feare of death: that albeit I haue euery way iust cause to tremble at it, it being both the desert of my offence to men, & the wages of my sinne against thee: yet hauing some assurance in my Soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my miserie, and as a means to bring me vnto happinesse

pineſſe. Thus, O Lord, with ſuines of deſire (out of the bottom of this miſery, and ſhame which I am fallen into) to flie vnto thy mercy, & to be ſhrouded vnder the ſhadowe of thy grace, I commend my ſelfe, my ſoule and my body into thy hands, prayıng thee not to caſt off him, which hath no hope but only in thee, and that alone in and by Jeſus Chriſt my onely Lord and Sauior. Amen.

A Prayer riſing out of the ſerious meditation of the laſt Iudgement.

O Lord, thou haſt reuealed it in thy holy Word, that the faſhion and figure of this world muſt paſſe awaie, & that as

as by appointment wee must all die, so also wee must all appeare before the iudgement seate of Christ, and that from thence some shall go into euerlasting paine, and some into life eternall. This, the Atheists and Epicures and Libertines of the world doe thinke to bee but a meere fable, they say in their hearts, The Lord will doe neyther good nor euill. But yet, O Lord, as thou hast deliuered this in thy word, (of which one iote nor tittle shall not perish) so thou hast not left it without a sufficient proofe in the very bosom of euery man: The accusing or excusing of our owne thoughts, the secret checkes accompanying those euils to which none is priuie, the

the feares of wicked men, who are continuallie as one that trauaileth of childe, flying oft times when none pursueth them, and being chased at the very shaking of a leafe, are an euident proofe of thy prouidence, and a certain assurance written as with the point of a Diamond (which can neuer bee done out) that verely there is fruite for the righteous, and doubtlesse there is a God that iudgeth the earth. This truth (O Lord my God) thou hast taught mee to beleeue, and I make no doubt, but it shall shortly come to passe. It was saide long since that the Iudge did stand before the doore, and that hee which should come, would come & would not tarie: and

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and now the height of iniquitie is such, and sinne is growen to that perfection, that it cannot stand with thy iustice much longer to forbeare. Teach me (I pray thee) as I doe knowe and beleeue this, so to make a true and profitable vse of my knowledge. Let it be euer in my thoughts, and in my best and most serious meditations: when I am about by the proneness of my corrupted nature to doe euill, let the remembrance hereof be a bridle to me to restraine mee: when I am like by the iniquitie of ȳ times to suffer euill among men, let the expectation of the right which thou wilt then doe to the oppressed, be a comfort to mee to refresh me. Especially, O Lord,

Lord, grant me to keepe daily (as it were) a priuie sessions in the closet of mine owne hart, arraigning my selfe before thy iudgement seat, searching and tryng my wayes, accusing my self before thee, from whom nothing can be hid, confessing my vnworthinesse, bewailing my corruptions, suing with all instant earnestnesse for thy grace and fauour in thy Son. O that I may learne thus to iudge my selfe, that I may not be iudged of thee in that day.

Suffer me not to flatter my selfe, or to blesse my soule in any euill way, or to goe about to finde hidings and couerts for my sinnes: inasmuch as all things are naked in thy sight, and that in that great ter-

terrible day thou wilt lighten the things which are hid in darkenesse, and make manifest the counsell of all mens hearts. Let mee not imagine this thy great session to be like the courts among men, in which oft times by vniust meanes the vilest offenders do procure escapes: but make me to know, as the truth is, that with thee there is no hope by corruption, or fauor, or fraud, or importunity of suite, to find euasions. Thou art the Iudge of all the world, and thou wilt doe right, euery man shall receiue the things which haue beene done in his bodie, according to that hee hath done, whether it be good or euill. And whereas, O Lord, it is a great griefe

griefe to thy ſeruants, to liue among the vngodly, & it muſt nedes vexe their righteous ſoules to heare and ſee their vnlawfull deeds: let this be my comfort, that though it be thy pleaſure to ſuffer with long patience the veſſels of wrath, and to permit the tares to growe vp with the Wheate vntill the harueſt, yet then thy Angels ſhall come, and ſhall gather out of thy Church al things that offend, and bring the iuſt into the kingdom of their Father. Seeing alſo (O gracious God) that whoſoeuer in this world will liue godly, ſhall ſuffer, and lie open to the wrongs and iniuries and reproches of the wicked: Grant that if at anie time, eyther my

name bee put out as euill, or otherwise my estate or profession, or life, for the truths sake be called into question, I may possesse my soule with patience, looking for the blessed hope and appearing of thy glorie, knowing that then the iust, what disgraces soeuer are now cast vpon them, shall shine as the light in thy presence. Finally, O Lord, make me daily to grow so weary of this vain and wretched world, and of the heauie load of mine owne corruptions, and of this body of death which is vpō me, and to striue to gather that assurance of an interest in that glorie which shall be shewed hereafter, that I may looke for this great day, and in my

desires may sigh for it & hasten to it: and that whensoeuer it commeth, I being found waking, with my lampe of oyle in my hand, may haue cause to lift vp my head, not doubting but to haue a gracious admittãce into my masters ioy.

Grant me this for his sake, which sitteth at thy right hand, to make request for mee, Iesus Christ the Mediator of thy chosen. Amen.

A Prayer fitted to the time of warre.

O Almightie GOD, who art hie aboue all nations, and whose glorie is aboue the heauens, the comfortable successe of all enterprises is from

thee onelie to bee loked for: Thou art hee which giuest victorie vnto kings, to thee it is all one to saue by manie or by few, thou canst make one to chase a thousand, thou canst cause the harts euen of ỹ most valiant to melt, their hands to be weake, their minds to faint, and their knees to fall awaie like water. If thou fight for vs, wee cannot miscarrie: if thou fauour vs not, wee must needs be discõfited. O be gracious vnto vs, and bee on our side, now that men are risen vp against vs. They take craftie counsell against thy Church, and consult how to cut vs off from being a nation, & by what meanes to quench the light of thy truth, which shineth in our streets. Their

Their desire is to imbrue their hands in our blood, and to aduance their owne ambition by our ouerthrowe. O turne their counsels into foolishnesse, let not their mischieuous imaginations prosper, least they be too proud: O our God make them like vnto a wheele, and as the stubble before the winde, scatter the people that delight in war. Go out, O Lord, with our armies, giue wisedom and courage to our captaines, gird them with strength vnto the battaile, be with our Souldiers, teaching their hands to warre, and their fingers to fight: Assist all the consultations prosper the policies, crowne those enterprises with good successe which are vndertaken

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for the common good and comfort of the State. Doubtlesse, O Lord, wee haue deserued thine anger, and our sinnes do cry loud in thine eares for vengeance: and it were but iust with thee, if thou shouldest make vs a prey and spoile vnto our enemies: But, O gracious God, let vs fall now into thy hands, for thy mercies are great, and let vs not fall into the hands of men, whose displeasure at vs is not for our sinnes, but for our profession and religions sake, and that they may fill their owne enlarged and vnsatiable desires with those blessings of wealth which thou hast giuen vs: Put therefore thy hooke into their nostrils, and bring them backe

backe by the same way they came. Let it appeare that thou art in the midst of vs, and that wee shall not be moued, that thou wilt helpe vs and that very early: Let there be none inuasion, nor going out, nor no crying in our streets: But set thou peace in our borders, make strong the barres of our gates, especially let the Gospell of thy Sonne sound yet louder amongst vs, that by it many soules may be gathered vnto thee. So wee thy people and the sheepe of thy pasture, shall praise thee for euer, and from generation to generation we will set forth thy glorie, through Iesus Christ our Lord and onely Sauiour, Amen.

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Another of like nature, respecting the time of dearth and famine.

CLeannesse of teeth (O Lord) and scarcenesse of bread, haue béene auncientlie threatned by thee, as iudgements vpon the sons of men for their sinnes. Many waies also thou hast to turne a fruitfull land into barrennesse for the wickednesse of the inhabitants: Thou canst make the heauen ouer our head as brasse, and the earth vnder vs as iron, by bringing a drought vpon the land. Or else thou canst cause the seede to rot vnder the clods, by commaunding the bottles of heauen to poure

poure out raine in to great abundance: or when the Corne is come vp, thou art able to smite it with blasting and mildew, or to send among vs thy great hoste, the grashopper, the canker the caterpiller, and the palmer-worme, so that although much be sowen, yet little shall be brought into the barne. Or if the Corne doe growe ripe vnto the harueſt, it is in thy power suddainelie to send in an enemie, to eate the fruit of the land, and to deuour the labour of the people. And though the bread doe come to be set in plentie before vs, yet thy hand is not shortned, thou canst take away the staffe thereof, so that wee shall eate and not bee satisfied. Thus, O Lord,

Lord, thou hast euen storehouses of punishments: so that our harts cannot endure, nor our hands be strong in the day that thou shalt haue to doe with vs. And hereof we haue now alreadie som experience. For now thou hast in part begunne to punish our abuse of thy creatures, our fulnesse of bread, our contempt of the spirituall food of our soules, with outward scarcitie: The time is come, by greedy worldlings long ersected, in which they may make the measure smal & the prices great, selling euen the very refuse of the wheate: Their treading is vppon the poore, their desire is to swallow vp the needy of the land. Looke mercifully, O Lord, vpon vs,

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wee beseech thee, lift vp thine hand, forget not the poore.

Thou preparest for the Rauen his meate when his birds cry to thee, wandring for lacke of foode, thou takest no delight in the confusion of thy creatures: thou hast promised, that if we seek to thee, we shal want nothing that is good, thou wilt preserue vs in the time of dearth, and in the dayes of famine wee shall haue enough. Accomplish (we beseech thee) these thy gracious promises: Saue vs from this encreasing miserie, and deliuer vs from their cruelties, which being without all bowels of mercie, doe respect nothing but their owne commoditie. And because, O Lord, our sinnes doe se-

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seperate betwixt thee and vs, and doe hinder good things from vs: therefore humble our soules vnder thy mightie hand, make vs to see and to consider our owne deseruings, draive from vs an heartie and sincere acknowledgement, how great cause we haue giuen thee to afamish both our bodies & soules for euer.

Giue vs an vnderstanding of our particular grosse sinnes which doe lay vs open to this iudgement aboue others: namely, our wantonnesse, our pride, our luxuriousnesse, our riot, our feastings without feare, our want of mercie to the poore, our spurning with the heele against thee, our forgetting thee in the dates of our

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plentie, but chiefelie our loa-thing of that ſpirituall Man-nah, that heauenly dyet of thy ſacred Word, prouided in thy aboundant mercie for our Soules.

O make vs aſhamed for theſe and other our monſtrous ſins, beſides thoſe perſonall euils wherewith wee are each of vs iuſtlie to be charged. Beget in vs a care to renounce and for-ſake our ſinnes, equall to our deſire for the putting awaie of thy iudgements. Forgiue vs in Ieſus Chriſt, and vouchſafe vs (as a pledge of thy loue, ſtrength and grace to walk in a greater meaſure of obedi-ence then heretofore. And now (O Lord) teach vs to relie vp-on thy prouiding, and to know that

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that when all things faile, yet thy mercies are the same, and thy power to help is not diminished. Thou canst suddenly by meanes to man vnknowen, turne the greatest penury into plentie, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

O make vs to depende on thee, and to studie more how to profit by thy hand, then to haue thy rodde removed from vs. And when thou shalt shew thy selfe to haue heard our prayers, by sending greater plentie, let vs not forget our present want: but grant that we may labour to be thankful, and endeauour after a more sober vse of thy blessings then

hereto-

heretofore. Heare vs in this, and in all other our requests, for Christs sake, and for thine owne promise sake. Amen.

Another like, applyed to the time of some great contagion.

WHither shall we goe, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canst saue, and out of thy hands none is able to giue deliuerance.

Heauie at this time is thy hand vpon vs, & fearefull is the disease with which thou hast afflicted vs: Wee are afraide one friend and neighbour of another, and nothing is before vs but present death. Scarcely

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can we looke foorth, but we see some one or other amongst vs caryed away to the graue, and the mourners going about the streets.

Wee must needs confesse that though this be grieuous, yet is it þ smallest part of our desert: It is iust with thee, to smite vs with botches and scabbes that cannot be healed, and to make the pestilence euen to cleaue vnto our loines, and to sweep vs away from off the earth, euen as a man sweepeth awaie doung till all bee gone. For, how haue we multiplied our iniquities before thee, and to what a shameless and intolerable measure are our sinnes encreased? Many warnings haue beene giuen by

by thy Ministers, thou hast risen early and late, and sent vnto vs by them: yet we haue made our hearts as an Adamant stone, and haue put far from vs the euill date, perswading our selues that their sermons were but wind, and that they did but commend vnto vs their own fancies. Thus haue wee encouraged our selues in euill, and haue set thy iudgements at nought, euerie one turning to his owne course, as the horse rusheth to the battaile, adding drunkennesse to thirst, and falling away from thee more and more. But (O Lord) giue vs now at the last, remorsefull and repentant harts, make vs (as it were) to smite vpon our thigh, as a signe

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signe that wee see our wandrings, and that wee are ashamed of our sinnes. Embolden vs in the name of Christ, to come into thy presence, and in all earnestnesse of spirit to crie vnto thee, Take away our iniquities, and receiue vs graciously. Teach vs as well to feare sinne, the cause of this wasting sicknesse, as wee do the sicknesse it selfe, which is the fruite of sinne. Comfort vs, according to the dayes that thou hast afflicted vs: and let the sweet feeling of thy gracious testimonie of thy Spirit, speaking peace vnto our soules, preuaile against all other sadnes, or cause of grick, or sorrowe whatsoeuer. Say (O Lord) vnto thy destroying An-

Angell, It is sufficient, holde thy hand: Or if it be thy pleasure to stretch thine hand yet further, and to take vs away also, O prepare vs to thine owne purpose, endue vs with a holy patience to endure the vtmost triall: and graunt that whatsoeuer befall our earthly tabernacles, yet our soules may be alwaies acceptable vnto thee, and all for Christ Iesus sake, who hath loued vs, and giuen himselfe to be a sacrifice of a sweet smelling sauor vnto thee. Amen.

A Prayer in the time of tempest, as thunder, lightning, &c.

O Almightie God, excellent in power and in iudgement

ment, thou hast made the earth by thy power, and established the world by thy wisedome, and hast stretched out the heauen by thy discretion: thou causest the cloudes to ascend frō the ends of the earth, thou drawest the winde out of thy treasures, and makest the stormes to breake forth in thy wrath: thou art that God of glorie which commandest it to thunder, and diuidest the waie for the lightning of the thunder.

Thy voice maketh the wildernesse to tremble, and the foundations of the mountains to moue: yea, and the pillers of heauen to quake at thy reproofe. Oh how easie a thing were it for thee, euen at this instant,

instant, to send out thine arrowes and scatter vs, to encrease thy lightnings and destroy vs: The very blasting of the breath of thy nostrils, is enough to consume vs: our hearts could not endure, nor our hands be strong, if thou shouldest proceede against vs in displeasure, and giue leaue vnto these instruments of thy vengeance to preuaile vppon vs. And, O Lord, what is there which wee haue not deserued? The deadnesse of our hearts, our want of awe to thy Maiestie, our abuse of thy patience, our contempt of thy word, our slight regarde of thy former iudgements, these and other our crying sinnes, what else is due vnto them, then the verie vials

vialles of thy wrath, and the height of thine indignation: Humble our soules (wee pray thee) heere before thee, make our bellies to tremble, & a kind of rottennes to enter into our bones, to think vpon the glorie of thy Maiestie & the greatnesse and vglinesse of our own most grosse and inexcusable iniquities. Make vs to thinke with our selues, that if these stormes, which are yet but as a taste and touch of thy power, be so full of terror, oh then how fearefull will thy presence bee, when thou commest in thy glorie, shewing thy selfe from heauen with thy mightie Angels, in flaming fire, rendring vengeance vpon the children of disobedience: Surely then

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the heauens shall passe awaie with a noise, and the elements shall melt with heat, and mens harts shall faile them for feare, and for looking after those things which shall come vpon the world. Let this, O heauenlie Father, worke in vs that blessed feare, which is the beginning of wisdome, and which causeth a departure from euill: that so all these euidences of thy power & glorie, may be as so many alarums, to rouse vs frō the bed of security, and as summons from heauen to prouoke vs to repentance: Oh make vs to wake to liue righteously, and to be diligent that wee may bee without spot and blamelesse, going on, & increasing in all holy conuersation & god-

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linelle: And now, O gracious God, at this time, shewe thy mercie in restraining the rage & fury of this dreadfull storm, couer vs vnder thy winges, and let vs bee sure vnder thy feathers, oh let vs abide in the secret and shadowe of thee which art Almighty. The sea is calme by thy power, by thy vnderstanding thou smitest the pride thereof, thou stoppest the spouts of the raine at thy pleasure: if thou rebuke the winds, they are straight allayed, the thunder is quiet, and stil, at thy commaund. This we beléeue, because thy word of truth hath reuealed it: and this thy power & mercy we presume to craue, because thou hast promised, that if we call vpon thee in the daie

day of trouble thou wilt deliuer vs. Furthermore, O Lord, vouchsafe vs this grace, that when by thy goodnes this terror & danger shall be past and ouerblowne, we may not then forget thy kindnesse in our preseruation, nor be vnmindfull of the vowes & promises which we now make of better obedience: but that we may thankfully take vp that speech of gratefulnesse, and say, Prayse wee the Lord because hee is good, for his mercie endureth for euer: and may also let it appeare in our liues and courses, how sensible we are of thy loue and how carefull to walk worthy of thy fauor. Heare vs, O Lord, and helpe vs both now and euer in Christ Iesus, without

out whom none can come vnto thee, and by faith in whome we haue boldnesse, & entrance with confidence into thy presence: to whom, with thy selfe, and thine eternall spirit, one only and immortall God, we desire to giue all glorie and praise for euer, Amen.

A Meditation or praier necessarie for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastfull, and pouertie is a burden euen intollerable. Sometimes I am ready to call thy iustice in question, who measurest out so large and ouerflowing a portion

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tion vnto some, and yet art so strait and sparing towardes mee. Sometimes I doe almost condemne Religion to be meerly vanitie, the louers whereof lie open to so great extreamitie: Other whiles, my owne heart chargeth me with hypocrisie, telling me that no man euer perished beeing an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake mee. And much adoe haue I to master my owne affections, and to restraine my selfe from putting forth my hand to wickednesse, and from taking some strange course for my owne supply. Thus, O Lord, I am straitned, thus I am euen haunted with whole troupes

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of vnquiet thoughts: all which, by the continuance & enlargement of my owne scarcitie, and by the vncompassionatenesse which I finde among the men of this iron age, are rather multiplied and increased in me, then any way slaked or diminished.

But eternally blessed be thy great Name, which hast opened the gates of thy mercie, & giuen hope of hearing and of help, to the basest and poorest amongst men. Thou acceptest not ỹ persons, no not of Princes, thou regardest not the rich sooner then the poore. Beholde therefore (O louing Father in Jesus Christ) to thee doe I cry, to thy Mercy-seate doe I stretch out my feeble hands. I

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haue learned, O Lord, that misery commeth not forth of the dust, neither doth affliction spring out of the earth: the pillars of the world are thine, thou openest or shuttest thy hand at thine owne pleasure. Thy wisedome also is infinite, and thy iudgements are vnsearchable: who shall pleade with thee, to aske thee a reason of thy waies? Let it be inough for me, that it is thy pleasure thus to debase mee: Am I not in thy hand as the clay in the potters? if thou doe giue me a larger portion, it is thy bountie: if thou doe abridge mee, what haue I to complaine, or what challenge can I make to that, which thou keepest from me: Teach me (I be-

seech thee) not to looke so much vpon this, what others haue, as to consider well, how little I for my part doe deserue to haue. If I doe but breathe vpon the face of ẏ earth, if I had no house but the open ayre, no garments but ragges, no food but the bread and the water of affliction, or the crummes that fal from some rich mans table, it were infinitely more then my best desert. A sinfull and vnthankfull wretch, as I haue alwaies beene, what can I say is due vnto mee but perpetuall shame? When I iudge rightly of all things, so far am I from being able to say that thou hast wronged mee, or dealt too straightly with mee, that I must rather stirre vp my

my selfe to magnifie thy mercy, which hast not laide vpon mee the vtmost of thy wrath, but hast giuen mee a time and an opportunity to repent. Let these things, I pray thee, the soueraignty of thy power, the depth of thy wisdom, the soulenesse of mine owne desert, the kindnesse which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwaies say, It is the Lord, let him doe what seemeth him good: This is my sorrowe, and I will beare it.

Open mine eyes withall,

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that I may see thy power, who canst raise the needie from the dust, and lift the poore out of the dung, and make him families like a flocke of sheepe, who canst commaund euen the very rauens to bring bread and flesh vnto thy seruants, the heauens to droppe downe foode, and the rocke of stone to yeelde streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy mercie lesse then it was wont to be? Hast thou not made a promise neuer to forsake me? Am I not alwaies with thee, and doost thou not holde mee by my right hand? Shall I imagine thee to be like the Birde whom thou hast de-

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priued of wisdom, and to whom thou hast giuen no part of vnderstanding, who sheweth himselfe cruell vnto his young ones, as they were not his or as if he had trauailed in vain. So, I am assured that though a Woman should forget her child, and forbeare to haue compassion on the sonne of her wombe, yet thou canst not forget those whom thou louest in thy Sonne. Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thee to leaue mee destitute, in that which thy wisedome knowes to be conuenient for me. Encrease my faith, that I may depend yet more vpon thee, make me diligent in the place & calling in which

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thou hast set mee, frame my minde and my desires to that rate which thou hast allotted me, keep me from vntrust and vnlawfull courses, from enuying the aboundance which others doe enioy: possesse me with this perswasion, that this my present state is the fittest for mee, and that when it shall bee good for mee to haue more, thy hand shall instantly be enlarged toward me: Stirre me vp to seeke thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my soule with spirituall blessings in heauenly things: perswade my conscience of thy loue in Christ Iesus, that the feeling thereof may make all things sweet vnto me. Cause

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me both to truſt and to wait for thy ſaluation, and in all things to ſtriue to giue thee thy deſerued glorie, and all this in and for thy ſons ſake, my only Mediator and Redeemer, Amen.

Another of like nature, fit for one whom God hath inriched with outward things.

I Thath pleaſed thee (O Lord) out of the freedome of thy bountie, to deale more largelie with me then with manie of thy ſeruants: and to furniſh me with ſtore of thoſe outward bleſſings, which others (euerie waie as good by nature as my ſelfe) do not enioy. My heart is fraughted with much co-

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corruption: and though riches be in themselues a blessing, yet without thy especiall grace, they will be vnto me an occasion of many euils. Apt I shal be to lift vp my heart, to pride my selfe in my own conceit, to trust vnto my wealth, to despise others, to growe in loue with this present world, to become colde and remisse in the best seruices, to conclude that I am highly in thy fauour, because thou hast inriched mee. These bee the diseases, which through the poison of our nature, doe rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of mee, I beseech thee, by the fiery power of thy spirit. Giue

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me pouerty of ſpirit: humblenesſe of minde, amid this outward fulneſſe with which thou haſt endued me. Make me to remember that the more I haue, the greater ſhall be mine account, and the harder for me to be ſaued: that by ỹ meanes, my wealth may be ſo far from puffing me vp with ſecure preſumption, that it may moue mee the rather euen with feare and trembling to worke out my ſaluation.

Cauſe mee to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thornie nature, choking the good ſeed of the word, and making it to become vnfruitfull: that ſo I may learne carefully to handle them, and to

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to vse them with great heedi-
nesse and circumspection, least
I should by them gall & wound
my conscience, or bee pearced
through with manie sorrowes.
It is said (O Lord) that these
high places of the World are
slipperie places, in which it is
hard to go with a right foot, and
to keepe straight and euen steps:
Oh, stir mee vp to so much the
more care to ponder my paths,
and to take diligent heede vnto
my waies: suffer me not to iu-
stifie my selfe to my own soule,
or to make my self beleeue that
I am as I ought to be, because
waters of a full cup are wrung
vnto mee: but teach mee seri-
ously to consider, that as ma-
ny of thy beloued seruants
doe feele the smart of pouerty,

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so euen the most wicked and those which doe rebelliously transgresse, haue a large portion in this life, liuing, waxing olde, and growing in wealth, their goods oftentimes exceeding the verie desires of their hearts. Grant therfore that I may labour for some better and more certaine assurance of thy grace, not grounding my hope vppon my wealth: but reioycing in this, if the due consideration of the daunger and vanitie of aboundance may worke by thy blessing, to the abasing and humbling of my heart. Oh let not mine eyes be dazled, nor my heart bewitched, with the glory and sweetnesse of these worldlie treasures, which may be taken frō me,

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me, or I from them euen in the twinkling of an eye: draw my affections to the loue of that durable riches, and to that fruite of heauenly wisedome, which is better then golde, and the reuenues whereof doe surpasse the siluer, that my chiefe care may bee to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisedome and spirituall vnderstanding. And because (O Lord) in hauing much, I am but a steward vnder thee, and a disposer of thy gifts, enlarge my bowels towards others, make mee rich and fruitfull in good workes, being a father to the poore, and causing the heart of the widow to reioice, warming

ming the loynes of the naked with the fleece of my sheep, not eating my morsels alone, but dealing my bread to ỹ hungry, and neuer hiding my self from mine owne flesh.

For why should I make golde my hope? or wherefore should I striue to lade my selfe with this thicke clay, still plotting to set my neast on high, when all that I haue or can haue is in a moment turned into vanitie? Quicken mee vp therefore to good duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I liue, I may by my forwardnesse draiue on and prouoke others to all the offices of necessary beneuolence. Let the bowels of

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of the needie be my treasurie, and let it be my desire and care there to lay vp in store a good foundation for my selfe against the time to come, not trusting to be crowned for the worth of my liberalitie (for what can that be to a weight of glorie?) but assuring my selfe that the mercie shewed by me vnto others, is a beame of that loue which shines from thee vpon my soule.

Thus, O Lord, shall I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of thanksgiuing for thy great goodnesse to mee so vile and vnworthy: and al for Christ, and in his most glorious and holy name. To whom with thee and

and thy ſpirit, one true, euerlaſting, and only wiſe God, be all praiſe, and power, might, maieſtie and dominion, now and euermore. Amen.

The Magiſtrates or Iudges Prayer.

IT hath ſeemed good vnto thy wiſedome (O thou who art the diſpoſer of all things both in heauen and earth) to call me (though vnworthie) to an office and place of ſpecial truſt: euen to be one of the heads and Iudges of thy people, euen to ſit in thine own ſeat, and to be (as it were) a God amongſt men. Magiſtracy and gouernment is thine own ordinance, & great is the obedience & reſpect which

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which thou commandest to it: thou hast honoured those who are entrusted with it, with titiles of no little dignitie: thou hast communicated thine owne Name vnto them. Let not, O Lord, this greatnesse puff me vp with pride, but let it fill my heart with feare: assuring my selfe by this, that as the place in which I sit and is eminent, so the burden is weighty, and the businesse much, yea that the account for neglect will bee exceeding fearefull. Stir me vp therfore, I beseech thee, to looke vp in all humility towardes thee, and to begge earnestly of thee in Christs name, to be enabled to that seruice to which thou hast appointed mee. Let it bee my care to make thy

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word my counseller, not suffering the booke of thy lawe to depart out of my mouth, that so I may obserue and doe according to all that is written therein. Let the aime of all my endeauours, be the glorie of thy Name, in the peoples good, and not mine own either gaine or credit before men.

Clad me with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that cryeth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are readie to perish, may come vpon

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vpon mee, and that I may cause the heart of the widdowe to reioice.

Farre be it from me to peruert iudgement, or to wrest the lawes for by-respects. Oh let my soule abhorre all couetousnes, keepe me from louing of gifts, or from following rewardes, knowing that these doe blind the eies of the wisest, and make them to forget the decree, and to change the iudgement of the children of affliction. Suffer me not to vse my authoritie, either as a meanes to recompence and pleasure my friends, or as an instrument by which to bee auenged vpon mine enemies, but frame my heart to dealing truelie, according to the trueth of the cause,

cause, and not according to the state of the persons.

And because there is much subtilty in these euill dayes and manie meanes vsed by which to wrap vp matters, and to make bad causes to beare a shew of goodnes, therfore giue me, I heartily pray thee, a wise and an vnderstanding heart, a sharpe, and discerning spirit, that I may be able to finde out the truth, in those things that come before mee, and may be diligent and willing, when I know not the cause, to seeke it out, and so may doe all things in thy feare faithfully, and with a perfit heart.

Aboue all things, O Lord, let my heart be set for the aduancement of Religion, and for

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for the promoting of thy glorious Gospell. Grant that I may account it my greatest honour, to giue countenance to it, and to those who preach it faithfully, and professe it in sinceritie. Let me be a terror to Papists, and Atheists, and godlesse persons: make me to looke vnto my selfe, and to my family, that no such may come neere me, nor receiue any little grace or fauour or protection from me, but that I may further (as much as in mee lyeth) that necessary worke of destroying the wicked of the land, and of cutting off the workers of iniquitie.

In all these things make me constant, and bold, knowing that it is thy businesse, and that thou

thou wilt bee with mee in the cause and iudgement, and wilt remember me in thy goodnes. All these necessarie graces vouchsafe vnto me with a plentifull hand. O thou which art the God of grace, euen for his sake who is the Mediator of grace, Christ Iesus. Amen.

The peoples Prayer for their Gouernor.

MOst gracious God, and louing Father in Christ Iesus, thou hast commaunded in thy sacred Word, that we should make intercessions and prayers for those that are in authoritie: and it is sayd there also, that by thee, Princes rule, by thee the Nobles & Iud-

ges of the earth decrée iuſtice. To thee therefore do we praie, and vpon thy great Name do we cal, humbly beſéeching thée in the name of thy Sonne (in whom only thy eares are open to our prayers) to poure out thy graces in a large meaſure, vpon all thoſe whom thou haſt ſet ouer vs, and to whom thou haſt giuen the power of gouernment amongſt vs. Giue them zeale for thy glorie, that they may ſtudie the aduancement of thy truth, & the ſpeedy ſuppreſſing of whatſoeuer is contrarie to wholeſome doctrine: Giue them the eye of prouidence, that they may ſtand vpon a cõtinuall watch, for the preuenting of all dangers and miſchiefes, ſecretlie

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plotted against the Church and Common wealth. Giue them wisedom to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not bee reformed. Take from them all pride of heart, all insolent and tyrannous affections, all emulation and secret enuy one against another, all couetous and greedy desires, that they may not bee as roaring Lyons amongst vs, or as hungry Beares, but may cary the mindes of fathers towards vs: so shall we lead a quiet and peaceable life, in all godlinesse and honestie. And, O Lord, stir vs vp to bee thankefull to thy Maiestie, for that thou hast

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giuen vs to enioie the benefite of gouernment: Teach vs to consider, what confusion and misery would come vpon vs, and euen ouerwhelme vs, if there were no Magistrates to protect vs. Who should be free from the wrongs & robberies, from the spoiles and vexations of the children of Belial; who should be sure of ought that he hath, or of his own life, if there were no sword of ciuill authoritie to defend vs? The people should bee oppressed one of another, euerie one by his neighbour, the children would presume against the ancient, and the vile against the honourable, if there wanted lawes, and Magistrates, to keepe them which bee tumultuouslie dis-

disposed, within compasse. The enemie would sone stretch out his hand vpon all our pleasant things, there would be crying and cõplaining in our strẽts, crueltie and strife in our cities, iniquitie and mischiefe would neuer depart from our towns, if thou shouldest take away the King and the Counsellor, the prudent Iudge, and the honorable Magistrate from vs: Oh make vs ashamed of our selues, who haue bẽne so slenderly thankefull for so great a blessing: And giue vs, we pray thee, humble & obedient harts, true and loyall affections, willingnesse to performe all seruices, and to pay all duties, which belong to those who are ỳ verie Watchmen ouer our states, &

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the keepers and Gardians of our peace: nay make vs ready with all cheerfulnesse, euen to sacrifice our liues for their safetie. And as we doe desire the hauing and the continuance of godly gouernours, so teach vs to make cõscience of liuing holily and righteously before thee, knowing that for the trangressions of the people, a land is subiect to manie chaunges, and that for the subiects sinnes, thou art wont to take awaie such Gouernours, who iudge the poore in truth, and chase away all euill with their eyes; and to suffer follie to bee set in great excellencie, and such to be aduaunced to places of authority, whose preferment shall make the people to sigh, and e-

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uen to hide themselues for feare of oppression.

As therefore wee desire thy fauour in this thing, so grant vs grace, to liue in thy feare, assuring our selues that if wee doe wickedly, we shall perish, both we and our Gouernours, thou wilt euen kindle a fire in the gates of our chiefest cities, which shall deuoure our palaces, and shall not be quenched. But (O Lord) turn away from vs all such heauie iudgements (which yet our great sinnes haue long since deserued) and still begirt vs with thy fauour, making fast the barres of our gates, setting peace in our borders, and aboue all, continuing & enlarging the passage of thy Gospell, and all for his

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sake, who is the very life & substance of ꝑ Gospel, euen Iesus Christ our sole Sauior. Amen.

The Pastors sute.

HOly (O Lord) and honorable is that seruice to which it hath bene thy gracious pleasure to depute mee. The matter I am chiefely to bee busied in, is thine owne Counsel: they be thy Oracles, and the seales of righteousnes, the dispensation whereof, thou hast committed to mee. Thou hast made me an Ouerseer of a part of that flock, which thou didst purchase with thine owne most precious bloud. Thou hast called mee to be a messenger and an interpreter, to declare

clare vnto men their righte-ousnesse, to watch for their soules, among them to dispose thy secrets, and to pray them euen in Christs sted to bee reconciled vnto thee. What man among al the sons of Adam, is worthy of this honor, and who is sufficient for these things? When as, O most mercifull father, I think vpon the weight of that charge which thou hast put vpon mee, and consider againe mine owne weakenesse and insufficiencie, who am a man of polluted lips, and euen as a child, vnable to speake the secret of thy Gospel as becommeth me, me thinkes, I may well cry out with the Prophet, VVoe is mee, I am euen vndone, how shall I stand vp-

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right vnder such a burden? But when I looke backe into my owne conscience, and find there a comfortable witnesse that I haue not thrust in my selfe for a Pastor, and remember also what is registred in thy Word, how thou makest thy power perfit through weakenesse, and choosest the feeble things of the world, for weighty purposes, it is a kinde of enlining to my spirits, and a refreshing to my discouraged and drouping thoughts: and I am thereby emboldened to presse nearer to thy throne of grace. O thou who both callest whom thou pleasest, and makest those able whom thou callest: Be mercifull vnto me (euen with the strength and inten-

tention of my desires I most humbly pray thee) make my hart a very treasury of sauing knowledge, fill it with soundnesse of iudgement, and with a large measure of spirituall vnderstanding, that I may both holde fast the patterne of wholesome doctrine, and be able to conuince those that say against it: kindle in my affections a holy zeale, that my whole desire may be, to take heede to, and to fulfill that Ministerie which I haue receiued. Let my lips preserue knowledge, and let them be as the lippes of the righteous, by which manie be fed: giue me a dooze of vtterance, that I may open my mouth boldly, and that my tongue may be as the fined siluer,

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uer, that so I may both shew the people their sinnes, and be able to minister a word in time to him that is wearie.

And in my preaching (O Lord) vouchsafe mee both diligence and humilitie: diligence, that I may still bee instant, neuer fainting in my minde, either for the small successe of my labours, or for the opposition of corrupted minds, or for those stormes which Sathan raiseth vp against the faithfull dispensing of thy truth: and humilitie, also, that I may not seeke mine owne glory and applause with men, but the bringing in of sheaues into thy barns, and the gathering of thy Saints into thy folde. For this cause, teach mee to take heede of the affec-

affectation of wordes, and of seeking to abound with the enticing speech of mans wisedome, chusing rather by the plaine euidence of the spirit, to approoue my selfe to mens consciences in thy sight, then by a vaine blast of wordes, to gaine an opinion of eloquence and learning, before men.

And for ỳ better furtherance of this great worke, make me carefull to knowe the state of my flocke, and to harken after their courses, to obserue their cariages, to note their opinions, and to find out their especiall sinnes, that so my speeches may bee as words in season, euen like apples of gold with pictures of siluer.

Make me wise in iudging, skilfull

skilfull in separating the pre-cious from the vile, bolde but yet pitifull and compassio-nate in reprooving, reso-lute in those things which are meete to be urged, and farre from yeelding in the smal-lest things which may streng-then them in evil, and be a stop to their speedie reformation. Let it be even my whole busi-nesse to seeke that which is lost, and to study how to bring those out of the snares of the divell, which are taken by him at his will.

Make my face strong, and my forehead as the Adamant, against their faces, which shall either scorne or withstand thy truth. Let mee make readie my backe for the smiters, and my

my cheeke for the nippers, and not hide my face from shame and spetting, making no account no not of life it selfe, so that I may fulfill my course with ioy, and the Ministration which I haue receiued of thee, to testifie the Gospell of thy grace. Frame me to diligence and painfulnesse in my priuate imploiments, in reading, in study, in meditation & prayer, that I may be a workman not needing to be ashamed, and that men may see how I go on, and profit in my calling.

Let my life be a patterne of holinesse to my flock, let there bee no fighting betwixt my behauiour and my doctrine: but grant that my very course and cariage, and ordinarie spee-

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ches, may sauor of grace, that so I may giue no offence, either to those that depend vpon mee, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my familie, in my wife, children, seruants, ouerseeing the wayes of my houshold, knowing how many eies are cast vpon mee and mine, and how soone (by Sathans teaching) men will make the worst of euery little trespasse. And because (O Lord) the businesses of this world are a great withdrawment, & the pretense of caring for posteritie, dooth kill the zeale of manie, and leade them into manie foolish and noisome lustes: therefore

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(I beseech thee) suppresse within me all earthly-mindednesse, keepe mee from entangling my selfe with the affaires of this life, restraine mee from seeking vnto my selfe great things, let it bee enough for me that I haue euen a nayle in thy holy place, and a roome among the seruitours of thy Church.

As for those which belong vnto mee, let mee neither bee without care (for that were worse then infidelitie, nor yet so taken vp with care, that I should forget my chiefest businesse: But let me assure my selfe that thou wilt bee my GOD, and the God of my seede: and wilt not leaue them destitute of earthly blessings, for

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for whome thou hast prouided an eternall inheritance. With this hope, make me to goe on with cheerefulnesse, doeing that whereto thou hast called me, and leauing thee to prouide and care for the residue. Thou O Lord, knowest ỹ desires of my soule, thou best vnderstandest what things are fittest for me in respect of that great calling to which thou hast ordained me, and what I most stand in neede of: Supply mee, I beseech thee, out of thy fulnes, and crowne my labours in the Ministry, with the conuersion of such soules, as are ordained vnto life, and that for thy sons sake, who is the cheefe Shepheard: to whom let my soule and spirit, giue honor, glorie, and

and praise, now and for euer, Amen.

READER, let mee signifie to thee by the way, that I did not pen this prayer out of an opinion, that any of my brethren needed a direction, or wanted skill, to do their owne message to the Lord, but for an exercise of meditation for my selfe; whereof notwithstanding, my fellow-labourers may make this vse, to bee remembred heereby of the weight of their calling, and of the many graces appertaining therunto. The Lord make vs all both faithfull and profitable.

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The Prayer of the flocke, for their faithfull Shepheard.

O How gracious hast thou been vnto vs (most bountifull God) in giuing vs a Pastor after thine owne heart, able and willing to feed vs with knowledge and with vnderstanding, and to reueale vnto vs faithfully thy whole counsell: one who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to instruct our ignorances, & to goe before vs as a guide in the way that leadeth vnto peace. Surely, thou hast not so dealt with euery place, neither is there any desert in vs, for which thou shoul-

thouldſt affo:d vs ſuch a fauo:. If thou hadſt ſtil left vs in our natural darknes, & hadſt ſuffered vs to be perpetually plunged into that region of the ſhadow of death, in which we ſate of our ſelues, it had beene but iuſtice in thee, it was euen free to thee to haue finally fo:ſaken vs. O Lo:d, make vs thankful, & quicken vs vp, that we may euen fill our mouthes with the p:aiſes of thy name, who haſt cauſed the light of thy Goſpell, thus to riſe among vs, and to ſhine vnto vs fo: our comfo:t. O make vs carefull to walke while wee haue light, that wee may be the child:en of light, & to beware how we receiue thy grace in vaine, o: neglect ſo great ſaluation.

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Let vs euer remember, that to whome much is giuen, of them there will bee much required, and that our sinne will be greater, and our condemnation the more heauie, if we make not the right vse of this thy mercy. And concerning ỳ man, whom thou hast made a watchman ouer our soules, wee beseech thee to enlarge his heart, to encrease his gifts, and to endue him yet, with a fuller measure of thy graces. Giue him the spirit & zeale of Paul, that he may with all boldnesse of speech deale vnto vs thy Gospell, and publish euen the secret therof for the edifying of our soules. Make him mighty in the scriptures, like Apollos, that by the power thereof hee may

may both conuict our consciences, and stop the mouthes of all gain-sayers.

Vouchsafe him the word of wisedom and knowledge, that he may rightly iudge of our estate, and vnderstand what things are most expedient, and fitting for vs, and so may speak to our consciences, finding vs out in our speciall sinnes, and guiding vs in those holy courses from which we haue chiefly gone astray. Let his words be like goads, pricking our harts, that wee may not be hardned through the deceitfulnesse of sinne: let them be as fastened nailes, not soone forgotten, but fixed in our inward parts, that they may bee euer readie at hand, as counsellours to direct

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rect vs in the way which wee must chuse. Make him stable and constant in the best courses, that he may not bee as a reed shaken with the winde, but as a firm foundation, that by his perseuerance in good, our hearts may the better bee established. And wee beseech thee, O Christ, who holdest the starres (the Angelles of thy Churches) in thy right hand, that thou wouldest bee pleased to protect him, from vnreasonable and euill men, and from the wrongs and iniuries of all the wicked enimies of thy blessed truth. Doubtlesse Elymas will not cease to peruert the strait waies of the Lord, and Alexander will withstand his preaching sore, and men of cor-

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rupt mindes, will reſiſt the trueth with all their power: Therfore make thou the weapons of his warfare mighty through thee to caſt downe holds, and bleſſe the labours of his miniſtry, to the calling and conuerting of thoſe which are ordained vnto life.

Bend our hearts to yeelde obedience to thy word ſpoken by his mouth, that we may receiue it, not as the word of a man, but as it is indeed, thy word: and make it alſo effectuall in vs, that we may not be onely profeſſors and hearers of thy will, but doers, and practicers and continuall performers of the ſame. And teach vs to reuerence him (wee beſeech thee) and to haue him in

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singular loue for his workes sake, ministring vnto him cheerefullie with our goods, knowing ẏ it is a small thing for him to reape our carnall things, who sowech amongst vs spirituall commodities. In all our praiers make vs mindfull of him without ceasing, that his studies may be directed, his indeauours guided, and his labours in thy worke blessed, to the glorie of thy name, and to the saluation both of him, and of vs which heare him: all which we craue of thee with all earnestnes and humilitỹ, for thy deere Sonnes sake, who hath ordained Pastors and Teachers for the collection of his Saints, and who is the supream and soueraigne Bishop of

of all our soules, to whom bee prayse without ceasing now and for euermore. Amen.

The Students Praier.

O Thou the Father of lights, from whom cõmeth down euery good and perfect giuing: it is by thy holy prouidence, that I am heere placed in the Schooles of the Prophets, to bee trayned vp in the knowledge of good letters, and it is thy goodnesse onelie which must giue a blessing to my labors, otherwise all my studies and vndertakings will bee in vaine. To thee therefore do I make my prayer, to thee (O Lord) doe I lift vp my soule: Thou giuest sharpnesse of wit,

knowledge and discretion are thy bestowings, thou art the enlightner of the minde, thou makest to apprehend those things, which the shallownesse of nature, of it selfe is vnable to conceiue. I beseech thee therfore, euen for his sake who is thy wisedome, whom thou didst possesse in the beginning of thy way, he being before thy works of old, that thou wouldst vouchsafe to furnish mee with such a competencie of giftes, as thou in the depth of thy wisdome knowest to bee conuenient for mee. Order my desires, direct my choise, season & sanctifie my heart, that I maie couet the best gifts, & that my studies may not be led & caried by a vain affectation of knowledge,

ledge, and curious inquirie into hidden sciences, for ostentations sake, that so I may purchase admiration & credite, for acutenes and learning before men, but that I may aime at the publique good, how I may bring glory to thy name, and comfort to my soule, by the promoting of the common benefit of humane societie. And because Authors are infinite, and much reading is a wearinesse to the flesh, and will some cause distraction, and breede rather varietie of endlesse and vnprofitable questions, then any soundnesse of knowledge: For this cause, I beseech thee so to direct mee, that I may wisely discerne whome to follow, and whom to auoide, and

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may constantly apply my selfe to that course, by which I may best attaine to my desired ende. Preserue thou mee also from the poyson of vnsound opinions, and from the sowre leauen of all erroneous fancies: and for that end, teach me not to leane to mine owne wisedome, or to trust to anie sufficiencie of mine owne, for the discerning of things that differ: but grant that I may giue vp my selfe to be guided by thy spirit, which is the alone teacher of that way which wee must chuse. And seeing (O Lord) thy holie Word, which thou thy selfe hast inspired, is the treasury of all true knowledge, where only that wisedome is to bee found, whose fruite

fruite is better then golde, and the reuerewes whereof doe far exceed the finest siluer: therfore, make me a diligent and a busie searcher of that sacred booke, that it may bee familiar vnto mee, and dwell plentiously in my inward parts, and that so I may feele the sweetnesse of it in my soule. The times also, O most gracious Father, being so full of perill, and so abounding with manie daungerous allurements vnto euill, partlie by wicked companie, & partly by vaine delights. I am an earnest petitioner to thy goodnesse, to make mee warie and circumspect for the preuenting of these creeping & bewitching mischiefes. Giue me wisedome to make choice of the societie

of those, by whose sobrietie, and grauitie, and good example, I may be bettered, and to haue an eye to those who are vpright in their way, striuing to tread in their steppes, and to be a follower of their courses.

Cause mee to bee alwaies euen afraide of my selfe in the vse of delights, knowing how hard a thing it is not to exceed, and how soone a mans affections shall be ensnared. Let my care therfore be, to find meanes rather for redeeming, then for passing away my precious time, my thoughts beeing still busied vpon the long iourney which I haue to goe, before I can come vnto due perfection.

In other things also, O good God, guide mee by thy holie hand,

hand, that I may keep my selfe within the lists of Christianity, being modest in apparell, moderat in diet, chaste and temperate in speech, sober in fashion and my ordinary deportment, respective to my superiours, amiable to my equals, without pride and insolencie towardes those that are beloiwe mee, curteous and affable, and yet without vanitie and popularitie, towards all. Among all, let mee bee ready in my courses, both of scholasticall exercise for the polishing of the mind, and of diuine & spirituall imployments, for the adorning and garnishing of the soule: that as I growe in yeeres and standing, so I may also thriue in knowledge & in grace, and

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that in Iesus Christ, in whom only I respect the granting of my requests, who breath vpon me with his spirit, making my soule forward and willing to depende vpon thee, and to return vnto thee, all due praise and glory, world without end. So be it.

The person intending marriage, may be thus directed.

MArriage, O Lord, is thine owne holy and sacred ordinaunce: euen before our grandfather Adam had sinned against thee, and thereby depriued himselfe, and all his posteritie of that happinesse in which thou hadst at first created

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ted him. Thou sawest in thy wisedome, that it was not fit for mankind to be alone. Vpon this, it was thy pleasure to appoint this blessed knot, yea and thy selfe also to bee as a principall agent, in the first conioyning it. To this estate, thou hast annexed great prerogatiues, as a meanes of much good and comfort vnto man. Seeing therfore by thee in thy good prouidence, called to the linking of my selfe into this wedlocke band, I embolden my soule, by those promises which thou hast made of hearing those suters which come vnto thee in Christs name, to cast downe my selfe here before thee, and to intreat thy gracious direction in this waigh-

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waighty enterprise.

Sanctifie my heart (I beseech thee) and bring my affections into an holy temper, that I may neyther like a brute beast be led by mine owne vnbridled lusts: neither yet may, like one that mindeth onelie earthly things, dote onely or chiefely vpon worldly wealth: but that my main desire & drift may be to find out such a poore fellow, by whose sweet society I may bee furthered vnto godlines, and helped onward in my voiage towardes heauen. For this end, make me, O Lord, diligent & circumspect before hand, careful to vse the aduise & counsel of my christian friends, fearfull of my selfe, least affection should preuaile in mee before iudge-

iudgement, feruent in prayer vnto thee, by whō all things are disposed, & to whom the harts of al men are directly known. Restrain in me all violence of passion, al rashnes of affection, ỳ I may not suddenly be ensnared with outward beautie, or bewitched with the glorious shewes of parentage or of portion: but that still my desire may be after the hidde man of the heart, and after those spiritual ornaments, without which the greatest among the sonnes of men are but vile and base in thy sight.

Make me to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in me by thy word,

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word, a reuerent betrothing, and such like, still caring to followe those things which are of good report. And when I shall by thy prouidence bee brought to the sight and knowledge of that partie which thou hast appointed for me, O then knit our soules together in a neuer to bee broken league of holy loue: that so wee may in a gracious manner be a ioy and delight either to other, & may euen studie, betwixt that and our mariage date, so to informe our selues with each others disposition, and with those duties which are appertaining to the maried life, that our vnion being begunne in thy feare, may be continually blessed with thy fauour, and so all may be to the glory

glorie of thy glorious name, to our mutuall comfort and building vp in grace, and to the good example of those which shall behold our course, through Iesus Christ. Amen.

The maried persons their ioint request vnto God.

THou (O most blessed God) diddest first ordaine the maried state: and it is thy prouidence, by which we which were two, are now made one flesh, hauing mutually resigned our selues either to other, by our entrance into this holy league. It is the desire of our soules, to liue together to thy glory, and to the comfort and contentment each of other. This

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This wee cannot doe without thee (for of our selues besides sin we can doe nothing): vnto thee therefore do we commend our most earnest and humble sute, that it may please thee so to besprinkle our soules with ỹ dewe of thy grace, that from thence maie spring a plentifull increase of sobriety, of righteousnes, and of holinesse in our lines. Allay in vs all sensuall & brutish lone, purifying & sanctifying our affections one toward another, that we may in nothing dishonor this honorable state, nor pollute the bed of mariage, which thou thy selfe in thy word hast called vndefiled: but may vse this thine ordinance in ỹ holy sort, that carnal lusts may be slaked & subdued,

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not increaſed or inflamed ther-by. Endue vs with a godly care to acquaint our ſelues with thy bleſſed word, that by it wee may know & vnderſtand what dutie is required at our hands: what authority tempered with loue and compaſſion, and freed from all bitternesſe, is committed to the huſband: what obedience, and ſubmiſſion with reuerence is commended in the wife: what faithfulneſſe to matrimoniall duties either to other is enioyned: what prouidence and care is erſpected of the man, and what aſſiſtance and helpe of the woman.

And when wee knowe and haue learned theſe things, grant that it may be our ſtudy to practice them, that ſo the

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husband may bee as a faithfull guide to his wife, and the wife a crowne and credit to her husband. Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seeke to please and content the other: the one may know how to beare with, and to forbeare the other, not winking at anie euill in one another, but discreetly chusing the fittest opportunities for mutuall admonishing, without all shewes of tyrannie in the one, or of presumption in the other. Open our harts, that we may faithfully and cheerefully communicate, one to the other, that sweetnesse which wee finde in heauenly things, that so wee

may go hand in hand towards heauen, and that our chief loue and delight either in other may bee grounded vppon the hope wee haue that wee are heires together of the grace of life. In our family link vs together in one common care to ouersee the wayes of our houshold, to keepe the promoting and aduancing of thy kingdome, the good instruction and education of our children and seruants. Finally, O Lord, so vnite and combine vs together in ſocietie of affection, that wee may euen deuote our selues to the procuring of the present and eternall good one of another: that so liuing heere comfortably, wee may raigne with thee perpetually, in that thy kingdome,

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dome, which the bloud of thy sonne hath prepared for those that loue and feare thy name: vnto which kingdom, O Lord, reserue vs, euen for thy sonnes sake, and for thy mercies sake Amen.

A direction for him whom God hath made a father or gouernor of a family.

I Bow the knees of my heart here before thy throne of glorie (O almighty and euerliuing G O D) not presuming vpon my selfe, but grounding my hope of being heard, vpon those rich and gracious promises which thou hast made vnto vs in thy best beloued Sonne. In him I beseech thee, to afford

afford mee thy grace, and to supply mee with such spirituall helps, as are needfull for this degree and place to which thou hast appointed me. Thou hast made mee the guide and foundation of a family, thou hast furnished mee with children, and giuen mee seruants to bee ordered and commaunded by mee: Wherein thou hast not onely called me, to bee a prouider for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my selfe an outward benefit, but to be euen a watchman for their soules, that as much as in me is, I may win them vnto thee.

O Lord, as thou hast called mee to this seruice, so giue me

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me both conſcience and abilitie to diſcharge it. Teach mee to looke vpon Abraham, the father of the faithfull, and to learne of him, to command my ſonnes and my houſhold, to keepe thy way, and to reſolue with Ioſua, that whatſoeuer others doe, yet I and my houſe will ſerue the Lord. To this end, make mee carefull in the vſe of all good meanes, in bringing my company with me on thy Sabaoths, to the publique miniſtry, in the ſteady and conſtant vſing of priuate exerciſes, as praying, reading, and ſuch like, in ouerſeeing their wayes, in admonishing the vnruly, in incouraging the forwarde, in quitting my houſe of thoſe which hate to be reformed, and in

in shewing my selfe a patterne and an example of holinesse vnto them. Touching my children in particular, remember mee, I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge & vnderstanding of thy word, in all sobrietie and comelinesse of behauiour, and in some profitable course, by which they may after liue to the seruice either of the church or commonwealth.

Let me be wise to suppresse euill in them whiles it is yet young, chastening them betimes: but yet with taking heede, to keep a middle course betwixt two extremities of too much indulgence, which might embolden them to sin, and of too

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too much seueritie, which might prouoke them to wrath, and driue them to some desperate inconuenience.

And, O Lord, blesse those vnto me which thou hast giuen mee, season them with grace, and plant in them a loue and taste of the best things, keepe them from the dangerous corruptions of these leperous times, grant that vertue may growe vp in them with their yeeres, that as the world is increased by their number, so by them there may be an addition to thy Church.

Concerning my seruants also, let it be my desire to sort my selfe with such as feare thy name, knowing that mine affaires shal succeed the better for

for their sakes: and for the ordering of them, teach mee wisedome, to keepe them from idlenesse, by a diligent, but yet not too grieuous and cruell imploying them: giue mee a respect of equitie, in rewarding them according to their paines, neuer abridging the labourer of his deserued hire: giue me mercie also, that in their sicknesses & infirmities I may regarde them as my sonnes, and be as willing to supply them with necessaries, as if my selfe sustained their encombrances. These duties, O Lord, as thy word hath reuealed them vnto my soule, so doe thou vouchsafe to ingraue them in my heart, and to make mee a conscionable performer

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of them in my course, that so I may haue (like the beleeuers of old) a church in mine house: So, Lord, shall I be a credit to my profession, and my account also at the great date of reckoning shall be comfortable: to which day (O good Father) I beseech thee) to prepare me, that after my few daies spent in this earthly houshold, I may liue for euer with thee in thy heauenly family, through Iesus Christ my blessed Lord and Sauiour, Amen.

The sonnes or daughters petition in respect of Parents.

GReat is the honour (O Lord) which by thy pure and

and vndefiled Word, is due from children to their parents: great blessings hast thou promised to those which make conscience to perform it: and fearefull and heanie are the curses threatned against those that doe neglect it. O therefore beget in me, I beseech thee, a holy care, both to know and to practice that gracious dutie, which is required of mee in this behalfe. Draw me into the serious consideration of those manie bondes of obedience and thankefulnesse, by which I am tied vnto my parents: of the louing affection which they haue euer caried towards me: of the care and paines which they haue taken, in the bringing of me vp vntill now: what

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were the sorrowes of my mother in her first cõceiuing me, what anguish and paines shee sustaind in bringing me forth, what labours and watchings she hath since endured, in cherishing and attending my infants estate: Wretched were I if these things should euer be by me committed to forgetfulnes, or if I should but slightly remember these many kindnesses. Make mee willing (O Lord) to returne faithfulnes and dutie, for so much loue: Giue me a tractable and a yeelding heart, that I may cheerefullie and with delight submit my selfe vnto them, to performe their appointments, in all things which may bee done without the manifest breach

breach of thy reuealed will. And, O good Father, so direct them with thy holy spirit, that they may neuer impose ought vpon mee but that which shall be right in thine eyes, and for thy glory, in the good & comfort of mee thy seruant: that they may not tyrannously abuse that authoritie which thou hast giuen them in respect of mee: Or, if they shal be too rigorous or too seuere vnto me, yet keep mee (I humbly intreate thee) from repining, vouchsafe me patience & meeknesse of spirit, that I may neuer thinke, or speake, or doe ought, that may so much as sauour of cõtempt, or rebellion against them: And when they shall (as, O Lord, aboue all things, open their hearts

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hearts and their mouthes that way) giue wholesom and godly admonitions to mee, how to feare thee, and by what means to keepe my selfe vnspotted of the world; then afford mee, O most mercifull God, an attentiue and an obedient care, that I may lay vp all such gracious instructions in my heart, and may reioyce and make glad their soules, by my religious conformitie to their precepts. Withall, O Lord, cause mee in gesture and ordinary behauiour, to vse all reuerence to their persons, and to take heed of blasing their infirmities, or of despising their age: and if it shold please thee to lay want and pouerty vpō them, let it be my care to be a help & comfort

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to them, and to make prouision by all good meanes to sustaine them, knowing that I am neuer able, by all I can doe, to make them a full and complete requitall: Furthermore also I pray thee, to quicken me to the duty of praier on their behalfe. Lengthen their dayes to thy glory, let thy graces grow and increase in them vnto their yeers, perfit in them, what good soeuer thou hast begun, and make me carefull, euer to giue them that contentment in thee, that I may neuer iustly make heauy their harts, or bring their gray heads with sorow to the graue. O thou, by whose good spirit it is that I haue thus prayed, vouchsafe my sutes a gracious entraunce into thy most holy

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and glorious presence, & heare them in him, whom the daies of his flesh, was a most exact patterne as of all holy duties, so of childe like obedience vnto Parents, euen Iesus Christ thy eternall sonne, the alone hope of the saluation of my soule, Amen.

The seruants supplication in respect of his place.

THy prouidence, O Lord, and thy wisedom, do wonderfully appeare by thy disposing all things in an exact and certaine order. Som thou hast ordained to rule, and some to obey: som thou hast entrusted with the gouernment of kingdoms, some with the ordering of

of priuate families: It is thy pleasure to lift vp some to bee commaunders and masters of others, and to keepe some in a lower rank, to be seruants vnto others: All are appointed by thee, in some set course of life to serue thee, & thou exspectest duty, and prouidest for thy glory out of the most inferiour, as well as from those of highest degree. And me, O gracious God, amongst others, hast thou reached vnto, by that thy gouerning spirit, wherby most sweetly thou directest al things: and heere thou hast called mee to the condition of a seruant in this family. Let me not murmure, I pray thee, that I am not aduaunced (as others) to a higher state, but remember

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me of my small deserts, who cannot challenge at thy hands so much as a place to breath in vpon earth. O let mee thinke me happie, who haue libertie, though in a lowe estate, to learn to know thee, & to be brought out of the base bondage of my nature vnto Sathan, to be thy freeman, and a partaker of the glorious libertie of thy children.

And concerning the duetie belonging to my place, teach mee to account my Master worthy of all honour, and to behaue my selfe with all respect vnto his person, knowing that euen hee, in regard of his gouernment, beareth the image of thy soueraignitie: and that the contempt against him, doth

doth reach so high, to become a contempt against thy Maiestie.

Enable me to the shewing of all faithfulnesse & diligence: make me carefull to please in all things, to beware of murmuring, and answering again when I am reproued, to flie falsehood and picking as a serpent, to abhorre all eye-seruice and men pleasing.

Let it be euer in my heart, that whersoeuer I am, I am still in thy sight: that so thy consideration of thy beholding me, may be a spurre vnto sedulitie and a restraint from all sloath and vntrusty cariage in my businesses.

Make the credite of Religion precious vnto mee: that so

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so by my truth and vprightnesse in my course, I may adorne thy Gospell, and may neuer giue iust cause to make thy holy and glorious Name which I professe, to bee euill spoken of. And, O Lord, inasmuch as thou hast the harts of all men in thy hands, turne the hart of my maisterstowards me, that he may deale louingly and mercifully with mee: and not with my bodie onely, but especially with my soule, teaching mee in those things wherein I am ignorant, and admonishing mee there where I goe astray: To me also giue a mild spirit, and a pliable disposition, that I may listen gladly to the words of instruction, and may reioyce to liue

where

where the meanes is vsed to conuert and winne my soule to thy kingdome. And though it should so fal out for my trial, that my Master shold be more frotward, and hard to please, more straitt towards mee, and more without respect of mee then is fit: yet, O Lord, let not this make mee to remit ought of my dutie, but grant mée to remember, that whatsoeuer I shall do in singlenesse of hart, as vnto thee, the same I shall receiue of thee, yea with an infinite recompence, euen a reuarde of inheritance, in thy kingdome. O heare me thy poore vnworthie seruant, not for my owne sake (for my best desert is the depth of hell) but for his sake, who to free mee from

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from the slauerie of the Diuel, tooke on him the forme of a seruant, euen Iesus Christ, who is now highly exalted, to raigne with thee, and thine eternall spirit, one onely God, throughout all generations for euer. Amen.

The praier of the aged.

THou (O Lord) art the Ancient of daies, and from euerlasting to euerlasting, thou art God: thou wast yesterday, and to daie, thy yeeres faile not, but thou art the same for euer: Thou countest heauen with thy spanne, and comprehendest the dust of the earth in a measure: thou disposest the times, and thou determinest each

each mans daies, the number of his moneths is with thee, thou appointest his bounds, to which hee shall come, and beyond which he cannot passe. It hath pleased thee, to draw out the thread of my life, further then thou hast many others, and hast granted mee to fill vp the tale of many yéeres. Thou mightst haue turned me to my dust long agon, yea thou mightest haue stopped my breath, as soone as I first receiued it, and haue presently condemned me to euerlasting chaines, there to bee kept vnto the last date. O make me thankful for thy goodnesse, who hast vouchsafed to multiply my dayes vpon this earth: and ý not simply, O Lord, because I haue liued so long (for

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(for what can long life auaile if I lose my soule?) but because I haue had a long time of repentance, and haue so plentifully enioyed the good meanes of knowing thee in Christ.

Forgiue vnto me (notwithstanding my great neglect, & passe by the infinite vanities and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to that measure of knowledge & of repentance, which I might haue done, the time of my life considered: neither hath my grouth in grace beene answerable to the many helps which thy great mercy hath affoorded mee: so that when I looke backe into the

the daies that are paſt, and conſider how much time hath bẽ conſumed in carnall contentments appertayning to the body, and how ſmall a portion hath bẽ ſpent in ſpiritual things belonging to the ſoule, and do reade in the recordes of my conſcience, the manie ſlips yea groſſe faults, which I am guilty of, I am euen a ſhamed and confounded in my ſelfe: neither can I ſay ought for my ſelfe, but euen with manie ſighes and ſobbes of ſoule crie out vnto thee, O remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſs remember thou mee, euen for thy goodnes ſake, O Lord. And I beſeech thee, make mee yet more

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more humble, and more vile in mine owne sight, for these my long since cõmitted euils: that so my repentance may be more vnfained, and my longing for thy mercie in Iesus Christ, the more strong and vehement.

And now (Lord) withall I beseech thee, togither with the increase of yeeres, giue me an increase of faith, & an increase of stedfast assurance of thy loue. Let not thy graces in mee, wither with mine age, or my zeale for thy glory, cole, with that decay of bodily heat, which accompanieth this my declining time: But make mee, as those trees which bee planted in thy house, and flourish in thy courtes, which in their

their age doe bring forth fruite, and are then fatte, and flourishing: that now chiefly I may be fruitfull in all good workes, knowing that vnlesse my age be found in the way of righteousnesse, it cannot bee vnto me a crowne of glorie. Let me bee a patterne of grace and godlinesse vnto those that are young: cause me, by soundnesse in the faith, and by a sober, honest, and discreet behauiour, to be a teacher to them of good things. And estrange my mind, more and more from worldly things: suffer me not to delude my selfe with a vaine hope of liuing yet a little and a litle while: but let me, like Paul, die euerie day, and be a continuall prouider for my last de-

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parture: which time when it shal come, as I know it cannot be farre hence, O I beseech thee do not then forsake me, but so stablish me with thy free spirit, and fil my heart with the ioifull feeling of thy mercy in the pardon of my sinnes, that I may sleep in peace, and may comfortably yeeld back my soule vnto thy hands which gaue it mee: and that for Iesus Christ, who is my life, and with whome I desire and hope and praie to appeare in glory, at the day of his great appearance, and then for this vile bodie, to receiue a more glorious bodie, like to his own, clothed with immortality, and euerlastingly freede from corruption. Amen.

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The prayer of youth.

GReat is thy mercie, O Lord, in that thou hast vouchsafed to all humbled sinners, libertie of accesse into thy glorious presence, and promise also of successe in those things which they shall crave of thee in the name of Christ. Teach mee, I beseech thee, to take comfort in this freedome, and to be an often and an ordinary suter vnto thy Maiestie. And that so much the rather, O Lord, because of the danger of these wicked and infecting times, and of the aptnes which is in mee, now in my tender yeeres especially, to fall euen into the greatest sinnes. Here thy-

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therefore doe I prostrate my selfbefore thy throne of glorie, humblie beseeching thee, to season my hart with thy heauenly grace, and so settle in me a desire to feare thee, and to walke in holinesse before thee, aboue all things.

Suppresse the rebellion and pride of my nature, bring my brutish affections into order, subdue those lusts which the heate of youth enkindleth in mee. Frame mee to the respective entertainement of their godlie aduise, who are able to instruct mee. Make mee to bee euen fearefull of my selfe, and iealous ouer those wayes which my own heart most affects, & very warie and circumspect with whom

whom I doe conuerse. Teach mee to remember thee my Creator now in my youth, and to resolue to consecrate these my fresh and green yeers to thy glorie, to learn betimes to stand in awe of thy iudgements, and to make conscience of euerie little sinne, knowing the deceitfulnesse thereof, how it will ensnare by degrees, and how hard it will bee hereafter to reforme those euils, which are growne strong and mighty by continuance.

And to the end, I may both direct and redresse my waies the better, oh let me take heed vnto them by thy word, let that bee my counsellour to instruct mee, thy spirit also secretly in-

for-

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forming mee in the way that I shall chuse. Plant in mee obedience to my Gouernors, and a care of shewing all due reuerence to those which in age or in authoritie are before mee.

Root out of me all selfe-loue, all good opinion of my selfe, all pride and hautinesse of spirit, all stoutnes and stubbornnesse of disposition, all affectation of the follies and vanities of the times, all wantonnesse of thought, all vncleannesse either of speech or behauiour: all which be the common sicknesses of our younger dayes, from none of which I am able to say, My heart is cleane: and to crucifie my flesh with the lusts thereof, that I may feele with growth in yeers, a going

on

on in grace, and a daily decaying of my inbredde wickednes, togither with a proceeding on into ful holines in thy feare. Bee mercifull, O Lord, vnto mee in this, and in all other things, which thy wisedome knoweth to be conuenient, for thy blessed sonnes sake, Iesus Christ, vpon whose only intercession I depend. So be it.

A Prayer for the whole State.

EXtraordinarie, O Lord, haue thy fauours beene vnto this kingdome. When we recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours: M especially,

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especiallie, the glorious light of thy Gospell, which hath shined amongst vs, our freedome from the miserable bondage of Romish and Antichristian tyrannie: wee must needes say, that thou hast not dealt so with euery nation. Indeed the crie of our sinnes is great, the verie heauens may blush to looke vpon vs, and the earth is wearie to beare our grosse, our shameleſſe, our presumptuous euils: Thou thy selfe, O patient God, art prested vnder vs, as a cart is prested that is full of sheaues: Long hast thou waited for our repentaunce, and often hast thou urged vs by the Ministers of thy word, to breake off our sins, and euen besought vs by them to bee re-

reconciled vnto thee. But we haue hated to be reformed, and haue cast thy word behind vs, thou hast stretched out thy hand, & we would not regard: wee haue despised and mocked thy messengers, our hearts within vs haue beene fully set to doe euill. Mercie hath been offered, wee haue not esteemed it: iudgement hath been threatned, we haue not feared it: the very triall of our countenances testifieth against vs, we declare our sins as Sodom we hide them not: all manner of foule enormities do march openlie and confidentlie and without feare in our streetes. How iustlie mightest thou poure out euen the vialles of thy wrath vpon vs, making

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vs to be a detestation, and a curse, & an astonishment, and a reproach to other Nations, forcing vs to wring out and to drinke the very dregges of that mixt wine of thy fierce and terrible indignation. If thou shouldest bring an vtter dissolution & desolation vpon our State, making our enemies to ride ouer our heads, to clime aboue vs vp on hie, and vs to come downe beneath below: If thou shouldest take awaie from vs the Iudge and the Prophet, the honourable and the Counseller, and appoint children to be our Princes: If thou shouldest make heaps of our Cities, and leaue our Townes without inhabitants: If thou shouldest at

once

once quench the light of thy blessed word, and giue vs ouer to the seruice of dumbe idoles, and our soules to be swallowed vp in the darkenesse of popish ignorance and superstition: if thou shouldest make vs by thy iudgements, a prouerbe and a spectacle to the whole world, it were no other then wee haue deserued: nay, it is thy great mercie, that these thinges, and more beaute then these, haue not alreadie ouertaken vs. But, O Lord, be merciful to our sinnes, for thy names sake: O thou which art the God of grace, look graciously vpon vs in the mediator of grace, Christ Iesus. Wee haue nothing to plead but his merite, nothing can wash away the foulenesse

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of our sinnes, but his most pre-
cious bloud: Make (wee pray
thee) our hearts to mourne
within vs. both for our owne
personall sinnes, and for all the
abominations which are done
in the midst of the Land: Oh
that we might turne vnto thee
with all our hart, with fasting,
with weeping, and with sor-
rowing: O that we could see
the things that belong vnto
our peace, and might euerie
man turne from his euill way,
and from the wickednesse that
is in his hand, and make his
way and his workes good. Let
it be thy good pleasure (we hum
bly beseech thee) to continue
and to enlarge thy wonted fa-
nours towards vs: Stablish
this our peaceable gouerne-
ment,

ment; by a perpetuall and vnchangeable decree. Compasse in this Iland, with thy fauour as with a shield: Let neuer thine and our aduersaries, roare in the midst of thy congregation, or set vp their banners as signes of victorie and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospell, and the libertie of thy blessed truth: Grant that that may still be faithfully & soundlie preached in our Churches. Oh remoone not our candlesticke, though our falling from our first loue, and the vniuersall slaking of our zeale, hath deserued it. Lengthen out the vse of it (wee intreate thee) euen so long as the Sunne and Moone endureth, that by it

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those that are yet vnborne, and shall come out of our Loines, may be guided and directed in the way of peace. And to this end, wee are most humble and instant suters to thy Maiestie, euen to thee by whom Kings raigne, and whose dominion and loue raignty reacheth ouer all, that thou wouldest multiplie thy blessings vpon thy King, euen thine annointed (King Iames) whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raines of these vnited kingdomes. O Lord, when wee remember the daies by past, euen the daies of our feare, how that after the death of our late renowned Queen, we looked for nothing but confusion,

fusion, supposing that ỳ times of our peace must needs haue di'd with her, and haue euen beene buried in her graue, and consider withall, howe thou then, without any so much as drawing of a sword, or colour of commotion, placedst in her throne a King of the same royall bloud, and of the same loue and affection to thy holy truth, vnder whose shadow, wee inioy all the accustomed comforts of our ancient peace, wee are like to them that dream, we are euen striken with astonishment, so farre haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngratefulnesse, that passe ouer thy mercies so superficially, and doe so

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seldome and so sleightly meditate vpon thy kindnesse.

Let not our vnthankfulnesse turne away thy intended blessings from vs: Stablish his throne (we beseech thee) let his soule be bound in the bundle of life with thee, and cast out the soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crowne of pure gold vpon his head: so let his glorie bee great in thy saluation, and make him glad with the ioie of thy countenaunce. Goe on to giue him thy iudgements, that the righteous may flourish in his daies, and that he may iudge the poore of the people, and saue the children of the needie, and

and subdue the oppressor: Let him not want a man of his owne line, to sit vpon his seat: but continue the kingdome in his posteritie, vntill the time in which all earthly kingdoms must bee determined. And as thou hast made his Queen like a fruitfull vine on the sides of his house, and a ioyfull mother of many royall plants: so we pray thee lay vpon her much dignitie and honour, and blesse them both out of Zion, so that they may see the wealth of Ierusalem all their daies.

Let their children be as chosen shafts in thy quiuer: make them as the plants growing vp in their youth, and as the corner stones, grauen after the similitudo of a palace.

Chiefly

Chiefely we beſeech thee to poure out a large meaſure of thy bleſſings vpon the young Prince HENRY: enrich him with all Princelie vertues: water him ſo with thy heauenly dewe, that knowledge of thy truth, zeale for thy glorie, loue to thy Church, perfite hatred of popiſh Idolatrie may in him growe vp with his peers, that ſo hee may alſo in his appointed time become an other inſtrument vnder thee, for the further enlargement of thy Goſpell, and the proſperity and happineſſe of theſe Realmes. Alwaies affoorde thy gracious preſence to thoſe honourable Lords of his Maieſties Councell: be thou the Preſident at their Table, direct their conſulta-

sultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions as may bee most for thy glory, the honour of the King, and the peace of the State, and the comfort of thy chosen. Blesse all the Iudges, Sages, and Magistrates of the State, make them as hiding places from the wind, and as a refuge for the tempest for the oppressed: cause them euer to remember that they are thy Ministers for the peoples wealth, and that they execute not the iudgments of man but of the Lord: and that although thou hast honoured them with thine own name, calling them gods, yet they shall dy as men, & fall like others: that so iudge-

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ment may not be turned into gall, nor the fruit of righteousnes into wormewood, but that iustice may be executed truely and vprightly in the gates, and all things may be to the praise of them that do well, and to the punishment of those that are workers of iniquity. Neither may we, O Lord, forget these whom thou hast put in the seruice of thy Church, to feed the flock which dependeth on them, to rule them, & to go in and out before them, and to labor in the word and in doctrine. Thou, O Christ, art the chiefe Shepheard and Bishoppe of our soules, thou art the Lord of the haruest: build vp (we beseech thee) the breaches of thy Church, make the righteous-

nesse

nesse thereof to breake forth (yet more) as the light, and the saluation thereof as a burning Lamp. Continue the standing and encrease the number of those seeing watchmen, whom thou hast placed vpon the walls of Ierusalem: Stir them vp, that they cease not, day nor night, working the worke with which thou hast entrusted them, and faithfully dispensing the word of reconciliation which thou hast committed to them.

Kindle in them the zeale of Samuel, that they may say, God forbid that we should sin against the Lord, & cease praising for the people & shewing them the good and the right way. Make them with Paul to say, Woe vnto vs if we preach not

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not the Gospel. And be pleased also to bleſſe their endeauours, and to prosper their labours, by giuing them a doore of vtterance, and by preſeruing them from vnreasonable & euil men, that they may from euery part of ỹ land bring many sheaues into thy barns, and that daily those that are ordained vnto life eternall may beléeue. And for a continuall supply and nurſery to thy Churches amongſt vs, bleſſe the Vniuerſities and Schooles of learning: let not those fountaines, O Lord, bee poiſoned with any popiſh leauen: but graunt that the doctrine which is according to godlineſſe, being taught & profeſſed in them in ſincerítie, by the young plants there ſpring-

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ing vp, the decaies of congregations abroad may be renued, and euery place may be furnished with a Pastour after thy owen heart, which may feede the people with knowledge and with vnderstanding. And (Lord) restrain and reform the greedinesse of those which muzzle their mouthes which should tread out the corne, and bring forth the foode of life vnto the people, which respect not the Leuite, but abridge the hire of the labourer, and say one to another: Let vs take to our possessions the habitatiõs of God. Throughout ỳ Land & among al the inhabitants therof, plant the true knowledge & feare of thee, loialty to their soueraign, obedience to al subordinate authority,

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thority loue & reuerence to their spirituall guides, vnitie of affection, mercie and compassion either to other. And inasmuch as (O Lord) wee haue continuall experience of the malice of the Diuell, in sowing the seeds of sedition and treason in mens hearts, and in raising vp the sonnes of Belial to ouercast (if it might bee) the faire daie of our peace, with a cloud of hellish confusion: we pray thee, without whom no enterprises can be established, to make void their hopes, and to discouer their practices, and (as thou hast hitherto euen miraculously done) to turne their deuises vpon their owne heads for their own confusion. There come daily out of that pit

pit of Rome, many Locusts: & from that Sea, there is sent among vs a continuall spawne of new conspirators: these encourage themselues in wicked purposes, they commune together to lay snares, mischief they imagine against the quiet of the Land: It vexeth them to see the shining of the Gospel, and the growth of thy truth, and they do euen breath out threatnings and slaughters against the professors thereof. Let not O Lord, their imaginations prosper, let their eyes fall out with looking for that day which they haue long desired: Let thy hand, euen thy right hand, find them out: and if they belong not vnto thee, make them like a fiery ouen in the time of thine

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thine anger, destroy their fruit from the earth, and their seede from the children of men, put them apart, and make ready the strings of thy bowe against their faces. And as for vs, O Lord, suffer vs not to wexe wanton with the blessings of peace, nor to forget to render to thee according to thy rewards bestowed: but grant that thy kindnesses may binde vs more strongly vnto thee, and that we may resolue by thy grace to serue thee faithfully, who with vs dealest so graciously, & that in and for Christ Jesus sake thy Sonne and our Sauior. Amen.

A Praier before meat.

SAnctifie, O Lord, vnto vs ỹ vse of these thy creatures, of

of which by our sinnes we haue
made our selues vnworthie:
Make vs sober and thankefull
partakers of them: grant that
the end of our eating and drin-
king, may be to be better ena-
bled to serue thee in our seue-
rall places, thorough Iesus
Christ, Amen.

Another of like nature.

O Lord, it is not bread which
we line by, but the word
that proceedeth frō thy mouth:
lift vp our hearts, to looke vnto
thee for a blessing vpon our
meats, & vouchsafe vs the gra-
cious assurance of thy loue in
Christ, that we may comfor-
ably vse thy creatures as pled-
ges of thy fauor, and be prouo-
ked by them to giue vp our
selues

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ſelues to thy glory, to ſerue thee in ſincerity all our daies, thorough Jeſus Chriſt our Sauiour. Amen.

Another.

HUmble our ſoules before thee (O Lord) and cauſe vs to ſee ỹ ſmalnes of our deſert, euen in reſpect of ỹ leaſt of thy mercies: Make vs to hunger after Chriſt, by whom only the free vſe of thy creatures is reſtored to vs: and giue vs to enioy theſe bleſſings heere prouided for vs, with that reuerence and ſobriety as in thy preſence, that our bodies beeing refreſhed, our ſoules may prayſe thee, who art the giuer of all good, and that in Jeſus Chriſt the righteous. Amen.

Ano-

Another.

TEach vs to remember, O mercifull God, that it is thou, which to vs and to all thy creatures, giuest foode in due season: that so wee may take heed of all vnthankful & brutish vsing of these good things which in thy prouidence thou hast ordained for vs. Raise vp our affections, to long for that foode which Iesus Christ hath promised to giue vs who is thy only Sonne, and our alone Sauior. Amen.

Another.

TAke from vs (O gracious Father) all gluttony & excesse, all carnal feeding without feare,

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feare, all minding of none but earthly things, all seruing our bellies, without prouiding for our soules: Make vs mindfull of thy presence, and carefull so to behaue our selues in receiuing these creatures set before vs, that all that we do may be to thy glorie, and the comfort of our soules, through Iesus Christ our Lord, Amen.

A Thanksgiuing after meat.

WE magnifie thy name, O Lord, for all thy mercies, for the comfortable refreshing which thou hast now vouchsafed vs. Pardon, we beseech thee, our great vnthankfulnesse, make vs more thankfull then heretofore, and carefull to shew the truth of our thankfulnes

fulnesse in the duties of obedience to thy blessed will. Saue all thy Church, protect & blesse our gracious King, and his Realms, ỹ Queen, the Prince, the royall progeny, grant passage to thy Gospell, comfort to thy seruants, and peace of conscience to vs all in Iesus Christ, Amen.

Another of the same nature.

BLessed bee thou (O Lord) for these and for all thy gifts. Let thy mercie to our bodies, stirre vp thankfulnesse in our soules: & let our care to please thee in our lines, be a witnesse of the feeling wee haue of thy rich and aboundant mercies towards vs. Bee gracious to

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all thy people thorough the world, forget not these Realms nor thine annointed, our Soueraigne King, the Queene, the hopefull Prince, & the rotall progeny. disapoint the enemies of thy Gospell, and make it to growe in despight of Sathan, to the glorie of thy name, and to the reioicing of the soules of al thy seruants, for Iesus sake, Amen.

Another.

WE returne vnto thee with the bowing of our hearts, all possible thankes (O gracious GOD) for thy loue and bountie towards vs thy vnworthy seruants, for electing vs, for sending thy son to die for vs, for calling vs vn-

to

to a liuely hope by the Gospell, for creating, for preseruing, for feeding vs at this present. O stir vs vp to giue our selues vnto thee, and to cõsecrate our whole spirits, soules and bodies to thy glorie, all our dayes. Saue all thy church &c. As in the first thanksgiuing.

Another.

AS thou hast filled our bodies (O Lord) with thy good creatures far aboue our best deseruing, so be pleased we pray thee, to season our soules, and to endue vs with all spirituall blessings in heauenlie things, that in all our life that yet remaineth, wee may bee meanes of glory to thy Name, of credit to thy Gospell, and

of much comfort to thy ſeruants. Preſerue thy Church, protect this whole State, and the chiefe head thereof King Iames, his Queene, his heire, and whole poſteritie, the counſel, the nobles, the magiſtrates the Miniſters of thy word, comfort the hearts of all thy ſeruants, ſtabliſh vs all in thy truth, and keepe vs for euer to thy ſelfe, Amen.

Another.

ACcept we pray thee (moſt louing Father) this our ſacrifice of praiſe, which for theſe and all thy fauours, wee heere offer vp vnto thy Maieſtie. Looke vpon it in the worthines of thy ſonne, and for his ſake enable vs to a chærefull ſeruing

seruing thee in singlenesse of heart, and in vprightnesse of conuersation al our daies. And loke mercifully vpon the whole bodie of thine Elect, liuing vpon this earth whersoeuer. Multiply thy mercies vpon the seuerall Churches vnited vnder the gouernement of our gracious King, poure out thy graces vppon him and his, continue the truth of religion to vs & our posterity, enlarge the kingdome of grace, and hasten the kingdome of glory, and preserue vs by thy power therunto, through Iesus Christ our only Sauiour. Amen.

FINIS.

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